



Property of  
Graduate Theological Union

DEC 8 1988

6  
988

# THE JOURNAL OF THE MOSCOW PATRIARCHATE





BAPTISM OF KIEVANS IN THE WATERS OF THE DNEIPEP

*Murals by V. M. Vasnetsov in St. Vladimir's Cathedral in Kiev*



1988.6

# THE JOURNAL OF THE MOSCOW PATRIARCHATE

PUBLICATION OF THE MOSCOW PATRIARCHATE

Editor-in-Chief:  
Metropolitan PITIRIM  
of Volokolamsk  
and Yuriev,  
Head of the Publishing  
Department  
of the Moscow  
Patriarchate

Executive Secretary:  
K. M. Komarov

The journal is published monthly in Russian and English

Editorial and Subscription Offices: Box No.624. Moscow 119435, USSR

## CONTENTS

### Pre-Council Bishops' Conference

Address Delivered by Patriarch Pimen at the Opening Session . . . . .	2
Decisions of the Pre-Council Bishops' Conference . . . . .	3
Communique . . . . .	4
Closing Speech by His Holiness Patriarch Pimen . . . . .	8
Decisions of the Holy Synod . . . . .	9
Session of the Jubilee Commission of the Holy Synod in the Lavra	
Opening Speech by His Holiness the Patriarch . . . . .	13
Decision of the Holy Synod Commission . . . . .	15
Session of the Jubilee Commission in St. Daniel's Monastery	
Opening Speech by His Holiness Patriarch Pimen . . . . .	17
Decision of the Holy Synod Commission . . . . .	18

### CHURCH LIFE

Services Conducted by His Holiness Patriarch Pimen . . . . .	19
"Let Us Praise the Great Vladimir" by V. Lebedev . . . . .	20
The Path We Have Been Following Up to Now . . . . .	24
The Chersonesus Find by S. Belyaev . . . . .	29
Spiritual Pillar of the Church by Archimandrite Evlogiy . . . . .	34
A Life of Work and Prayer . . . . .	37
The Talent of Kindness . . . . .	38

### SERMONS

On the Sunday of All the Saints Who Have Shone Forth in the Land of Russia by Metropolitan Pitirim of Volokolamsk . . . . .	39
The Sermon in the Russian Church by Father Mikhail Dronov, Hierodeacon Sergiy, A. Okunev . . . . .	41

### PEACE MOVEMENT

Problems of Peace and Disarmament—Liturgy After Liturgy by His Holiness Patriarch Pimen . . . . .	46
--	----

### ORTHODOX SISTER CHURCHES

1000 Years in the Family of Orthodox Churches by A. Kyrlezhev . . . . .	49
---	----

### DIKOUМЕНЕ

Russia and the USA: 200 Years of Religious and Cultural Ties by Archimand- rite Augustin . . . . .	56
---	----

### THEOLOGY

Basic Features of Pastorship at the Optina Hermitage by Hegumen Andronik Trubachev . . . . .	63
St. Antony of the Caves and the Beginning of the Kiev-Pechery Monastery by V. Kozlova . . . . .	75

### BOOKS AND PUBLICATIONS

Archpriest Lev Lebedev. The Baptism of Russ. Moscow Patriarchate publication, Moscow, 1988 by V. Nikitin . . . . .	79
---	----



**PRE-COUNCIL BISHOPS' CONFERENCE**  
**Held at the Dormition Church of the Novodevichy Convent**  
**March 28-31, 1988**

**ADDRESS DELIVERED BY HIS HOLINESS PATRIARCH PIMEN  
OF MOSCOW AND ALL RUSSIA AT THE OPENING SESSION**

*Not unto us, o Lord, not unto us, but unto thy name give  
glory, for the mercy, and for thy truth's sake (Ps. 115. 1).*

Beloved archpastors,

It has pleased the Lord to gather us here, within the walls of this holy temple dedicated to the Most Holy Theotokos, us, the hierarchs of the Russian Orthodox Church at the time of her thousandth anniversary, in order that we might complete the preparations for the jubilee Local Council of our Church and discuss the preparation for the celebration as a whole.

We perceive the present jubilee above all as a gift of God bestowed upon us. Accepting it, we thank the Great Chief Shepherd our Lord Jesus Christ for His great and bountiful mercies shown to us and all our brothers and sisters, the children of the Russian Orthodox Church, both living today and those departed into the heavenly mansions.

With God's help we are completing our labours in preparation for the celebration of the Millennium of the Baptism of Russ, begun by us in December 1980, when the Holy Synod organized its jubilee commission which was under its constant supervision.

The commission—its working presidium, its editorial and organization committees—has accomplished great and intensive preparatory work about which the respective reports will be read here today. The recent session of the jubilee commission was held last Saturday.

Today, the materials prepared by the commission covering the past years and approved by the Holy Synod will be considered by our Pre-Council Bishops' Conference. The materials relating to the jubilee as a whole are being presented for you to become familiarized with, to exchange opinions and offer recommendations. The materials relating to the preparation of the Local Council are being presented for examination and adoption of resolutions. The forthcoming Local Council of the Russian Orthodox Church is a jubilee council as is evidenced by its draft programme and it will be reflected in the expected reports. At the same time our council will be held to decide several urgent and intrinsic ecclesiastical questions—to sum up the life and activities of the Russian Orthodox Church since the last Local Council held in 1971; to canonize new saints and adopt the new Statute of the Russian Orthodox Church. Considering the size of the conference's agenda, intensive work awaits us in the following days. These questions will be explained in detail by Metropolitan Filaret of Kiev and Galich.

Dear brethren, we are witnesses of and participants in a particularly beneficial process in the history of our country, when literally every aspect of our society's life is being renewed and imbued with fresh spirit and content. Moral values are gaining special importance. The children of our Church, citizens of the Soviet Union, are accepting the perestroika with enthusiasm and are actively helping to implement it.

We are happy to see that the changes taking place in the country are beneficially affecting the Church. Urgent issues of Church life are resolved quicker, including the registration of new parishes. Several months ago, at our request, our Church has received the Kozelsk Optina Hermitage of the Presentation of the Blessed Virgin in the Temple and the Tolga Monastery. Representatives of our Church are becoming more deeply



involved in the activities of public organizations. The voice of ecclesiastical leaders is heard more often through the mass media.

The fourth summit meeting will take place in Moscow at the end of May and the beginning of June. We, the believers of the Soviet Union, just as all men of good will, await with great hope the continuation of the beneficial process of humanity's movement towards a non-nuclear world, begun at the preceding meeting of the leaders of our two great states. We are praying for this and striving to promote it. True to the behest of the Saviour about peacemaking (Mt. 5. 9), the Russian Orthodox Church is indefatigably exerting effort to preserve the sacred gift of life which is being threatened not only by nuclear and other annihilating weapons, but by the impending global ecological catastrophe. This is induced in us by our faith in the Creator and Provider and God's commandment to man to cultivate and protect His creation (Gen. 2. 15).

May the Lord bless our forthcoming labour!

I call upon you, dear brothers in Christ, to take an active part in the present conference and thereby promote its success to the glory of God and His Holy Russian Orthodox Church.

I ask Metropolitan Filaret of Kiev and Galich to preside over the work of the present conference.

### DECISIONS OF THE PRE-COUNCIL BISHOPS' CONFERENCE

The Pre-Council Bishops' Conference, which was chaired by His Holiness Patriarch Pimen of Moscow and All Russia, took place on March 28-31, 1988, at the Dormition Church of the Novodevichy Convent in Moscow. Seventy-one hierarchs of the Russian Orthodox Church in the Soviet Union and abroad participated. Three hierarchs were absent due to illness.

With God's help the Pre-Council Bishops' Conference resolves:

(1) that the preparations made by the Russian Orthodox Church for the celebration of the Millennium of the Baptism of Russ be approved;

(2) that the draft programme of the Local Council of the Russian Orthodox Church, to be held on June 6-9, 1988, at the Trinity-St. Sergiy Lavra, be approved and submitted for confirmation to the Local Council;

(3) that, *thanking the author and finisher of our faith* our Lord Jesus Christ, the names of the following pious ascetics of the Russian Orthodox Church be accepted for canonization and submitted to the Local Council for

consideration and ranking them among the host of saints:

The Grand Duke of Moscow, Dimitriy Donskoi (1350-1389)

Monk Andrei Rublev (1360-early 15th century)

Monk Maksim the Greek (1470-1556)

Metropolitan Makariy of Moscow (1482-1563)

Schemaarchimandrite Paisiy Velichkovsky (1722-1794)

Blessed Ksenia of St. Petersburg (1732-early 19th century)

Bishop Ignatiy Bryanchaninov (1807-1867)

Schemahieromonk Amvrosiy of Optina Hermitage (1812-1891)

Bishop Feofan the Recluse (1815-1894);

that the draft act of canonization of the above-mentioned pious ascetics be approved;

(4) that the draft of the Statute of the Russian Orthodox Church be adopted and submitted to the Local Council for consideration and confirmation.

*PIMEN, Patriarch of Moscow and All Russia*

#### MEMBERS OF THE HOLY SYNOD:

FILARET, Metropolitan of Kiev and Galich, Patriarchal Exarch to the Ukraine

ALEKSIY, Metropolitan of Leningrad and Novgorod

FILARET, Metropolitan of Minsk and Byelorussia

YUVENALIY, Metropolitan of Krutitsy and Kolomna

NIKODIM, Metropolitan of Lvov and Ternopol

VLADIMIR, Archbishop of Pskov and Porkhov

KIRILL, Archbishop of Smolensk and Vyazma

VLADIMIR, Metropolitan of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe, Chancellor of the Moscow Patriarchate



## COMMUNIQUE of the Pre-Council Bishops' Conference

The Pre-Council Bishop's Conference of the Russian Orthodox Church took place in Moscow on March 28-31, 1988. All bishops of the Russian Orthodox Church were invited. Participating in the sessions chaired by His Holiness Patriarch Pimen of Moscow and All Russia were 71 hierarchs; 3 hierarchs were absent due to illness. The Pre-Council Bishops' Conference was held at the Dormition Church of the Novodevichy Convent which welcomed participants in its renewed festive attire.

Every day of the conference deliberations started and ended with divine services.

The conference was opened by an introductory speech by His Holiness Patriarch Pimen of Moscow and All Russia. "It has pleased the Lord", he said, "to gather us here within the walls of this holy temple dedicated to the Most Holy Theotokos, us, the hierarchs of the Russian Orthodox Church at the time of her thousandth anniversary, in order that we might complete the preparations for the jubilee Local Council of our Church and discuss the preparation for the celebration as a whole.

"We perceive the present jubilee above all as a gift of God bestowed upon us. Accepting it, we thank the Great Chief Shepherd our Lord Jesus Christ for his great and bountiful mercies, shown to us and all our brothers and sisters, the children of the Russian Orthodox Church, both living today and those departed into the heavenly mansions".

His Holiness the Patriarch noted that the questions on the agenda were elaborated by the Commission of the Holy Synod on the Preparation for and Celebration of the Millennium of the Baptism of Russ. The commission has done a great work since its formation in 1980. His Holiness dwelled upon the agenda of the Local Council and singled out its major items.

"We are witnesses of and participants in a particularly beneficial process in the history of our country," His Holiness said, "when literally every aspect of our society's life is being renewed and imbued with fresh spirit and content. Moral values are gaining special importance. The children of our Church, citizens of the Soviet Union, are accepting the perestroika with enthusiasm and are actively helping to implement it."

His Holiness the Patriarch noted that the fourth summit would take place in Moscow at the end of May and the beginning of June and expressed his hope for the expected "continuation of the beneficial process of humanity's movement towards a non-nuclear world, begun

at the preceding meeting of the leaders of two great states."

In conclusion, His Holiness the Patriarch called the participants to be active so that conference may be successfully completed the glory of God and for the good of the Russian Orthodox Church.

His Holiness Patriarch Pimen assigned conduct of the conference to Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to Ukraine.

The participants adopted the agenda of conference which included:

1. Discussion of the questions of preparation for the celebration of the Millennium of the Baptism of Russ and consideration of an agenda of the Local Council of the Russian Orthodox Church which is to be held at the Trinity-St. Sergiy Lavra on June 6-9, 1988.

2. Consideration by the Council of the materials on canonization of the newly glorified saints.

3. Discussion of a draft Statute of the Russian Orthodox Church.

4. Presentation and discussion of the report by the archpastors responsible for different fields of preparation for the jubilee celebration.

Editing committee and secretariat of conference headed by Metropolitan Aleksiy of Leningrad and Novgorod and Metropolitan Sergiy of Odessa and Kherson respectively were elected.

Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, presented report "Preparations for the Local Council of the Russian Orthodox Church and Jubilee Festivities as a Whole". He described the process of preparation for the celebration of the Millennium of the Baptism of Russ. "All Christendom indeed", said the speaker, "celebrates the coming jubilee by prayers, conferences, publication of materials on the history of the Russian Orthodox Church and her life at present. The jubilee has got wide response not only in the religious circles, but in the scientific, cultural and public spheres also. Witnessing to it is a call of the UNESCO 24th General Assembly session to 159 member-states to celebrate the Millennium of the Baptism of Russ as a major event of the European and world history and culture."

Metropolitan Filaret presented a general programme of the celebrations and dwelled upon the agenda of the Local Council which is to be considered and approved by the Pre-Council Bishops' Conference.

In conclusion he said: "The coming jubilee of the Millennium of the Baptism of Ru





**The presidium of the Pre-Council Bishops' Conference on the opening day in the Dormition Church of the Novodevichy Convent, March 28, 1988**

ould become an important event in the history of our Church and make its contribution to the solution of the problems common to humanity in its needs at present."

The report was followed by a discussion which was held, as well as discussions of other items on the agenda, in a fraternal spirit, in an atmosphere of openness and creative activity. Decisions were taken by consensus or by vote.

Participants in the conference approved a draft agenda of the jubilee Local Council.

Metropolitan Yuvenaliy of Krutitsy and Kolnava presented a report on the theme: "Canonization of Saints in the Russian Orthodox Church" and materials on the canonization of the following nine zealots of piety:

Grand Duke Dimitriy Donskoi of Moscow (1350-1389)

Monk Andrei Rublev (1360-early 15th century)

Monk Maksim the Greek (1470-1556)

Metropolitan Makariy of Moscow (1482-1563)

Schemaarchimandrite Paisiy Velichkovsky (1722-1794)

Blessed Ksenia of St. Petersburg (1732-early 19th century)

Bishop Ignatiy Bryanchaninov (1807-1867)

Schemahieromonk Amvrosiy of the Optina hermitage (1812-1891)

Bishop Feofan the Recluse (1815-1894)

The Bishops' Conference thoroughly discussed the materials presented, adopted for canoniza-

tion the names of the proposed zealots of faith and piety and resolved to submit them to the Local Council for consideration and canonization.

The participants in the conference then heard a report by Archbishop Kirill of Smolensk and Vyazma in which he presented a draft of a Statute of the Russian Orthodox Church. He referred to the traditional sources of canon law used to work out the draft and noted that an account was taken of the existing state legislation. The Pre-Council Bishops' Conference approved the text of the draft with amendments made during the discussion and resolved to submit it to the Local Council for consideration and confirmation.

Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, made a report on the participation of the Local Orthodox Churches, non-Orthodox Churches and religious associations, non-Christian religions and public circles in the celebration of the Millennium of the Baptism of Russ. Participants in the conference noted with satisfaction a profound interest evinced all over the world in the coming remarkable jubilee of the Russian Orthodox Church.

Metropolitan Pitirim of Volokolamsk and Yuriev, Head of the Publishing Department, provided information on the participation of the department he heads in the preparation for the celebration of the Millennium of the Baptism of Russ.



Archbishop Mefodiy of Voronezh and Lipetsk, Head of the Economic Management, spoke of the department's involvement in the preparation for the jubilee festivities. He illustrated his presentation with the articles displayed at the exhibition of church utensils manufactured at the workshops of the Moscow Patriarchate.

Also speaking at the Pre-Council Bishops' Conference was Metropolitan Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe, Chancellor of the Moscow Patriarchate, who called the archpastors' attention to the practical aspects of the diocesan preparation for the official festivities, the Local Council included, and to the questions connected with local celebrations of the jubilee.

The Pre-Council Bishops' Conference also discussed some matters of the current life of the Russian Orthodox Church.

The participants in the Pre-Council Bishops' Conference noted how considerate His Holiness Patriarch Pimen of Moscow and All Russia and the Holy Synod were for various aspects of the life of the Russian Orthodox Church. Through the ongoing dialogue on current issues between the Supreme Authority of the Church and the Council for Religious Affairs of the USSR Council of Ministers, understanding is being duly reached, and the Council effectively helps satisfy the urgent needs of the Church. Consultations are held between the appropriate state authorities and the Supreme Authority of

the Russian Orthodox Church on possible improvement of the Soviet legislation on cults.

The participants in the Pre-Council Bishops' Conference felt it important to note with gratitude the positive treatment by Soviet government of the problems put forward by the Supreme Authority of our Church.

Thus, in response to the request of His Holiness Patriarch Pimen, St. Daniel's Monastery in Moscow was handed over to the Church in 1983, and in 1987 — the Koselsk Optina Hermitage of the Presentation of the Blessed Virgin in the Temple in the Kaluga Region, and the ancient Tolga Monastery in the Yaroslavl Region; the relics of St. Feodosiy of Chernigov and those of other saints in several other dioceses were returned.

New parishes are being opened and registered, and we hope, this process will positively develop. New churches are being built. The registration of the parents' passports at baptism of their children is cancelled.

Necessary help is rendered for equipping diocesan centres, including the construction of new buildings. In Leningrad, the diocesan office to satisfy its needs, received a number of new buildings, and the chapel of Blessed Ksenia of Petersburg, who is deeply revered by believers, came back to the Church.

The monasteries and convents—the Kormychevskiy Convent of the Holy Trinity and the Pukhtin



Prayer at the opening of the Pre-Council Bishops' Conference



ment of the Dormition, for example—re-  
live buildings they need.

By a special decision of the Soviet government, an all-round assistance was rendered to restore the buildings of the Moscow Theological Academy damaged by the fire in 1986. The Moscow Theological Seminary has come to the possession of the Lavra's former infirmary building. The Leningrad Theological Academy is soon to have back the part of its building which now houses a secular institution.

At the request of His Holiness Patriarch Pimen, the Soviet government apportioned a plot in Sofrino for building a workshop to manufacture candles, liturgical accessories and icons. It has been effectively functioning since 1980.

The Publishing Department is expanding its activities. Recently it has become the owner of four more buildings. The jubilee edition of the Bible in Russian in 100,000 copies is underway. There is an agreement on the importation to the USSR of 150,000 copies of the *Bible Commentary* in Russian, edited by Prof. A. P. Lokhin, 100,000 copies of the Bible in Ukrainian, and 500,000 copies of the prayer book in Russian, as a gift to the Russian Orthodox Church for the Millennium of the Baptism of Russia. The Russian edition of the prayer book (5,000 copies) is under preparation. In Kiev, the New Testament in Ukrainian is soon to come out. Some other publications are being considered, including the *Exposition of the Orthodox Faith*.

The Church expects a positive response to its application of several years ago for the return of the Far and Near Caves of the Kiev-Pechery Lavra. This is one of the most important concerns of the Supreme Authority of the Russian Orthodox Church.

It should be mentioned here how positively the Soviet leadership is reacting to the forthcoming Church celebrations of the Millennium of the Baptism of Russia, how helpful it is in this respect. It has enabled us to do much in a short time to prepare for the jubilee festivities.

The participants in the Pre-Council Bishops' Conference state that the Russian Orthodox Church has been steadily following the patriotic course steered by her Primates in the post-revolutionary period. The process of restructuring life in our country on the principles of democratization and glasnost with an emphasis on problems of spirituality and morality, is of cardinal importance for the destinies of our nation as a whole. The children of the Church, Soviet citizens, welcome this process of renewal and take an active part in it. This bene-

ficial process is telling favourably on the life of the Church too, promoting its further improvement.

The Pre-Council Bishops' Conference noted, however, that certain individuals from among the clergy, laity and those who do not belong to the Church, are trying to bring division and discord in the church life, to shake the church discipline, and to sow confusion and distrust for the Supreme Church Authority among the flock.

People of this type try to impose on the State a solution of Church problems which will not lead to positive results for the Church, but rather bring about confrontation between the Church and the State.

This kind of developments were referred to in the Appeal of the Heads and Representatives of Churches and Religious Associations in the USSR to the Religious Workers and the Flock which was adopted at the Trinity-St. Sergiy Lavra as they met there on December 16 last year. Noting certain wavering of some members of the Churches and religious associations, the participants in the meeting stated that all of them are characterized by a "nihilistic attitude towards the traditional trends in religious life and a presumptuous moralizing manner of criticising religious leaders. They endeavour to oppose themselves to a Church or religious association and assume the right to express the true interests of believers. As a rule, this is a result of weakened or deformed spiritual ties of these people with their Church or religious association. More often than not they try to conceal their desire to impair spiritual unity behind the phrase 'purity of religion'."

The Pre-Council Bishops' Conference, appealing to the children of the Russian Orthodox Church, urges them to cherish, as the apple of their eye, the unity of the episcopate, clergy and laity, the unity of our holy Russian Orthodox Church, with His Holiness Patriarch Pimen, as her Primate, at the head.

The Pre-Council Bishops' Conference reaffirms the call of the above-mentioned Appeal to the pastors of the Church, taking it as its own, and considers it an urgent pastoral duty of all the clergy to help every believer have a clear and convincing answer to all the problems confronting him or her in spiritual life, so as to be able—at one with the entire Plenitude of the Russian Orthodox Church—to fulfil his or her religious vocation in the spirit of faithfulness to Holy Orthodoxy and to the Motherland.

The Pre-Council Bishops' Conference admonishes those who have embarked on the road of Church division: *See then that ye walk circumspectly* (Eph. 5.15), overcome pride, remem-



bering that *God resisteth the proud, and giveth grace to the humble* (1 Pet. 5.5), endeavour to *keep the unity of the Spirit in the bond of peace* (Eph. 4.3), join your efforts with the efforts of the whole Church, so that together with its plenitude, you may go to God's way in all your doings.

The participants in the Pre-Council Bishops' Conference, offering up their gratitude to the

All-Merciful Lord for His providential care of the Russian Orthodox Church, fervently pray that His all-powerful help may always be with our people of God and with our holy Church now entering the second millennium of her historical existence.

The Pre-Council Bishops' Conference concluded its work with the closing speech by His Holiness Patriarch Pimen.

## CLOSING SPEECH BY HIS HOLINESS PATRIARCH PIMEN

Beloved brethren in the Lord,

The four days of our conference have passed under the protection of the Most Holy Theotokos in a spirit of fraternal unity and Christian love.

With God's help we have now finished the discussion of many urgent questions of Church life and are completing the work of our conference.

We have discussed the process of preparation for the Local Council of the Russian Orthodox Church and for the celebration of the Millennium of the Baptism of Russ as a whole and approved it. We have approved the draft programme of the forthcoming council.

Through Divine Providence we are not only the contemporaries of, but participants in an exceptional event in the life of our Holy Church, of our country, and of the entire world culture. For us it is not only a great honour, but a high responsibility.

That is precisely why we are preparing so thoroughly for the forthcoming Local Council and the entire programme of the celebration.

A special act of our council will be the canonization of new saints. Ten centuries ago, the grace-endowing Divine Light illumined the soul of our nation, and ever since then it has been nourished by worthy ascetics of faith, piety and mercy. Among them were those whom we are getting ready to glorify with deep reverence for their life and work.

Since olden days Russia has been called holy and countless is the host of its prayerful intercessors at the Throne of the Almighty. Our impending act will be an expression of the Church's gratitude to the bearers of national sanctity, which has glorified the name of God throughout the past centuries, served as a symbol of spiritual quest and service of Good, exerted influence on the social status and morality of the country, and fed scientific, artistic and philosophical thought. The saints are the life and power of the Church and we believe that this living spring of Christian faith will never dry up in our land.

The Local Council will also have to adopt the new Statute of the Russian Orthodox Church. Our conference has discussed the draft Statute and, with amendments made in the course of discussion, it will be submitted for consideration and confirmation to the Local Council. We know that the draft Statute covers the fundamental aspects of modern Church life and answers the vital needs of the Church. The Statute has been compiled in strict conformity with the canons and the historical experience of the Church, and takes into account state legislation.

The conference has heard the reports of the heads of synodal departments. Noted must be the great work accomplished by each department, the efforts of each employee and the competence of the directors.

Useful has been the information given by the venerable chancellor about the preparations in the dioceses for the official solemnities and the practical advice to the hierarchs in connection with their participation in the Local Council and in the jubilee celebration itself.



Dear archpastors, *having the same love, being of one accord, of one mind* (Phil. 2. 2), let us show to all Christendom, at the forthcoming Local Council, our unity and love for the Holy Church of Christ.

Upon returning to your dioceses you will hold diocesan sessions for electing members of the Holy Council and summing up the preparations in the parishes for the celebration of the jubilee. Tell your clergy and flock about the results of our Pre-Council Bishops' Conference. Let the entire Plenitude of the Russian Church be imbued with the historical importance for our spiritual life of the forthcoming acts of the Local Council and the jubilee celebrations.

I declare the Pre-Council Bishops' Conference closed.

My cordial thanks to you all for the work carried out and my ardent wish for you to meet the radiant feast of the Resurrection of Christ in spiritual joy.

## Decisions of the Holy Synod

On March 27, 1988, the session of the Holy Synod, chaired by the Patriarch:

HEARD: the report of His Holiness Patriarch Pimen of Moscow and All Russia on the official visit paid to the Russian Orthodox Church in March 1-8, 1988, by His Beatitude Pope and Patriarch of Alexandria and All Africa, Parthenios III.

RESOLVED: (1) that, with thanksgiving to the Lord, deep satisfaction be expressed at the visit paid by His Beatitude Pope and Patriarch Parthenios III to the Primate of the Russian Orthodox Church, which passed in a spirit of fraternal love, unity and peace;

(2) that acknowledged as important be the meetings and conversations between His Beatitude Pope and Patriarch Parthenios III, the representatives of the Alexandrian Orthodox Church accompanying him, and His Holiness Patriarch Pimen of Moscow and All Russia, members of the Holy Synod and other hierarchs of the Russian Orthodox Church, in the course of which the common stand of both Churches on fundamental questions of pan-Orthodox relations, the ecumenical movement and peacemaking was confirmed anew;

(3) that the spiritual significance be noted of the meetings between His Beatitude Pope and Patriarch Parthenios III and the numerous pious children of the Russian Orthodox Church during his visits to the Monastery of St. Daniel, the Trinity-St. Sergiy Lavra, the Dormition Monastery in Odessa, and various parish churches;

(4) that confidence be expressed that the visit will serve to deepen further the traditional fraternal relations between the Alexandrian and Russian Orthodox Churches and thereby consolidate the fraternal unity of Local Orthodox Churches in their service to the glory of the Holy Christian Church;

(5) that satisfaction be expressed at the ac-

ceptance by His Beatitude Pope and Patriarch of Alexandria and All Africa, Parthenios III of the invitation from His Holiness Patriarch Pimen of Moscow and All Russia to take part in the jubilee solemnities on the occasion of the Millennium of the Baptism of Russ.

CONSIDERED: the way dioceses, monasteries, convents, theological schools, the Russian Orthodox Mission in Jerusalem, and the Russian Orthodox Church deaneries abroad should be represented at the Local Council to be held on June 6-9, 1988, at the Trinity-St. Sergiy Lavra.

RESOLVED: (1) that each diocese be represented at the Local Council by the diocesan hierarch, the vicar bishop or bishops, one clergyman and one layman, elected at the diocesan conference;

(2) that the monasteries, convents, theological schools and the Russian Orthodox Mission in Jerusalem, send one representative each to the Local Council;

(3) that each deanery abroad be represented at the Local Council by one clergyman and one layman by election.

HEARD: the report of His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Vice-Chairman of the Jubilee Commission, on the final stage of preparation for the canonization of the new saints of the Russian Orthodox Church, which will take place at the jubilee Local Council in June 1988.

RESOLVED: (1) that the report of His Eminence Metropolitan Yuvenaliy be approved;

(2) that the following names of pious ascetics of Russia presented for canonization:

Grand Duke of Moscow, Dimitriy Donskoi (1350-1389)

Monk Andrei Rublev (1360-early 15th century)

Monk Maksim the Greek (1470-1556)

Metropolitan Makariy of Moscow (1482-1563)



Schemaarchimandrite Paisiy Velichkovsky (1722-1794)

Blessed Ksenia of St. Petersburg (1732-early 19th century)

Bishop Ignatiy Bryanchaninov (1807-1867)

Schemahieromonk Amvrosiy of Optina Hermitage (1812-1891)

Bishop Feofan the Recluse (1815-1894) be submitted for further consideration to the Pre-Council Bishops' Conference which will take place on March 28-31, 1988;

(3) that it be considered necessary, after the forthcoming Local Council, to continue the study of the lives of other faithful and pious ascetics who might be subsequently presented for canonization.

CONSIDERED: the inclusion in the calendar of the Russian Orthodox Church of the name of the Hieromartyr St. Gorazd, Bishop of Bohemia and Moravia-Silesia.

NOTE: His Grace Bishop Gorazd (Pavlik; † 1942) of Bohemia and Moravia-Silesia was canonized by the Serbian Orthodox Church on May 17, 1961. The Orthodox Church in Czechoslovakia in her message dated November 30, 1987, notified the Local Orthodox Churches about the institution of his feast day September 4, the day of his martyrdom.

RESOLVED: that the name of the Hieromartyr St. Gorazd be included in the menalogion of the Russian Orthodox Church.

Commemoration to be on August 22, Old Style (September 4, New Style), the day of his martyrdom.

HEARD: the report of His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the sojourn in the Holy City of Jerusalem and the Holy Land, from January 2 to 17, 1988, of a group of pilgrims of the Russian Orthodox Church led by His Grace Bishop Feofan of Kashira, Deputy Head of the Department of External Church Relations.

RESOLVED: (1) that deep satisfaction be expressed with the pilgrimage of representatives of the Russian Orthodox Church to the Holy Land, as well as with the visit paid to the Russian Orthodox Mission in Jerusalem;

(2) that heartfelt gratitude be expressed to His Beatitude the Patriarch of the Holy City of Jerusalem and All Palestine, Diodoros I for the great attention and paternal love he accorded the pilgrims of the Russian Orthodox Church.

HEARD: the report of His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna on his participation, as a member of the delegation of Soviet public, in the Conference on International Cooperation in Humanitarian Issues and Human Rights which was held on January

4-6, 1988, in De Burgt, the Netherlands.

RESOLVED: (1) that the report be acknowledged;

(2) that the contribution made by His Eminence Metropolitan Yuvenaliy to the conference and his stand there, be approved with satisfaction.

HEARD: the report of His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the participation of the Russian Orthodox Church delegation, headed by his Grace Bishop Anatoliy of Ufa and Sterlitamak, in the symposium on the theme, "P. A. Florensky and Culture of His Epoch", which took place in Bergamo, Italy, on January 10-14, 1988.

RESOLVED: (1) that the report be acknowledged;

(2) that the participation in and contribution to the symposium by the Russian Orthodox Church delegation be approved.

HEARD: the report of His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the Conference "Theologians and Publicists: Appeal for Peace" held from January 10 to 15, 1988, in Moscow at the Publishing Department of the Moscow Patriarchate at the invitation of the Russian Orthodox Church.

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed with the conference and the results be approved of fruitful discussion of Christian theologians and publicists on urgent problems of the day.

HEARD: the report of His Grace Archbishop Makariy of Ivano-Frankovsk on the participation of the Russian Orthodox Church delegation headed by him, in the conference of the Institute of Russian Studies on the theme "Christianity, State and Society in Modern Russia" which was held in California, USA, January 17-20, 1988.

RESOLVED: (1) that the report be acknowledged;

(2) that the participation in and contribution to the conference by the Russian Orthodox Church be approved.

HEARD: the report of His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the participation of Bishop Sergiy Solnechnogorsk, representative of the Russian Orthodox Church to the WCC, in the commemoration festivities of the Holy Monk Makarios the Greek, which took place at Arta, Greece on January 21, 1988.

RESOLVED: that the report be acknowledged.

HEARD: the report of His Eminence Met



Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the participation of the Russian Orthodox Church delegation, headed by His Eminence Metropolitan Pitirim of Volokolamsk and Yuriyev, Head of the Publishing Department, in the international colloquium of historians and theologians, held at Paris University (Nanterre) in cooperation with the Institute of Slavonic Studies on January 20-23, 1988, in Paris, France.

RESOLVED: that the report be acknowledged;

HEARD: the report of His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the sojourn of the Russian Orthodox Church delegation, headed by His Grace Archbishop Pimen of Saratov and Volgograd, in Great Britain from January 22 to 26, 1988, at the invitation of Bishop Simon Barrington of Coventry (Church of England) to attend the installation of the new dean of the cathedral.

RESOLVED: (1) that satisfaction be expressed with the sojourn in Great Britain of the Russian Orthodox Church delegation and the hope that this visit will be a useful contribution to the cooperation between the Russian Orthodox Church and the Church of England;

(2) that gratitude be expressed to His Grace Dr. Robert Runcie, Archbishop of Canterbury, and Bishop Simon Barrington of Coventry for their attention and hospitality accorded the Russian Orthodox Church delegation.

HEARD: the report of His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the sojourn, from January 26 to February 14, 1988, in the USA at the invitation of the Centre for the Soviet-American Dialogue of the Russian Orthodox Church delegation headed by His Eminence Metropolitan Sergiy of Odessa and Kherson.

RESOLVED: (1) that satisfaction be expressed with the participation of the Russian Orthodox Church delegation in the said undertaking;

(2) that acknowledged as useful be the peacemaking contacts between the Russian Orthodox Church and the Centre for the Soviet-American Dialogue, as well as further ecumenical cooperation between the Christians of the USSR and the USA which help to develop good relations between the peoples of our two countries;

(3) that gratitude be expressed to the Primate of the Autocephalous Orthodox Church in America, His Beatitude Theodosius, Archbishop of Washington, Metropolitan of All America and Canada, for the attention accorded the Russian Orthodox Church representatives during their sojourn in the USA.

HEARD: the report of His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the II Theological Conversations between representatives of the Russian Orthodox Church and of the German Bishops' Conference (Roman Catholic Church in the FRG), which took place in Munich, FRG, on February 6-12, 1988.

RESOLVED: (1) that the results be approved of the conversations, whose main themes were "Unity of the Church and unity of mankind in the light of the Sacraments admitting to the Church (Baptism, Eucharist, and Chrismation)", "The Peace of Christ and Peace on Earth", "The Service of the Church for the Cause of Peace and Justice";

(2) that satisfaction be expressed with the spirit of fraternal love and mutual understanding the conversations were marked with;

(3) that the position of the Russian Orthodox Church at the conversations be approved;

(4) that the continuation of the bilateral dialogue begun in 1986 be considered important;

(5) that gratitude be expressed to the German Bishops' Conference and to His Eminence Friedrich Cardinal Wetter personally for the fraternal attention and hospitality accorded the participants in the conversations.

HEARD: the report of His Eminence Metropolitan Aleksiy of Leningrad and Novgorod, Co-Chairman of the Joint Committee of the Conference of European Churches and the Council of Bishops' Conferences in Europe (Roman Catholic Church), on the session of the committee held on February 8-9, 1988, in Milan, Italy.

RESOLVED: (1) that the development of European Christian community be welcomed, a significant expression of which will be the IV European Ecumenical Meeting "Thy Kingdom Come", held jointly by the CEC and the CCEE from September 28 to October 2, 1988, in Erfurt, GDR;

(2) that marked with approval be the expanding cooperation between the CEC and the CCEE in the field of peacemaking and in solving other urgent problems of contemporaneity which is reflected in their joint fruitful preparations for the European Ecumenical Assembly "Peace and Justice" to take place on May 15-21, 1989, in Basel, Switzerland;

(3) that gratitude be expressed to His Eminence Carlo Maria Cardinal Martini, Archbishop of Milan, Chairman of the CCEE and Co-Chairman of the CEC/CCEE Joint Committee for his hospitality to the representative of the Russian Orthodox Church.

HEARD: the report of His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head



of the Department of External Church Relations, on the participation of the Russian Orthodox Church delegation, headed by His Grace Archbishop German of Berlin and Central Europe, Patriarchal Exarch to Central Europe, in the seminar devoted to the Millennium of the Baptism of Russ held by the Christian Social Association of Poland from February 29 to March 1, 1988, in Warsaw, PPR.

RESOLVED: (1) that the report be acknowledged;

(2) that the participation in and contribution of the Russian Orthodox Church delegation to the seminar be approved.

HEARD: the report of His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the sojourn of the Russian Orthodox Church delegation headed by His Grace Bishop Afanasiy of Perm and Solikamsk, in Poland from March 4 to 9, 1988, at the invitation of the "Pax" Association and its participation in the scholarly session devoted to the Millennium of the Baptism of Russ.

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed with the interest shown by the "Pax" Association in the Millennium of the Baptism of Russ, and that the participation of the Russian Orthodox Church delegation in the scholarly session be approved and the continuation of cooperation with the "Pax" Association be considered important;

(3) that the leadership of the "Pax" Association be thanked for the cordial hospitality accorded the representatives of the Russian Orthodox Church during their sojourn in Poland.

HEARD: the report of His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the participation of His Grace Archbishop Simon of Ryazan and Kasimov, Prof. K. M. Komarov and G. N. Skobei, member of the DECR, in the first official international meeting on dialogue between the Orthodox Church and the World Alliance of the Reformed Churches held in Leuenberg, Switzerland, on March 7-11, 1988.

RESOLVED: that the report be acknowledged.

HEARD: the report of His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the sojourn in Poland from March 7 to 11, 1988 of the Russian Orthodox Church delegation, headed by His Grace Bishop Anatoliy of Ufa and Sterlitamak, to participate in the international scholarly conference devoted to the Millennium of the Baptism of Russ held by

the Ecumenical Institute of Lublin Catholic University.

RESOLVED: (1) that satisfaction be expressed with the participation of the Russian Orthodox Church delegation in the conference devoted to the Millennium of the Baptism of Russ;

(2) that the leadership of the Ecumenical Institute of Lublin Catholic University be thanked for the invitation to attend the conference;

(3) that gratitude be expressed to His Beatitude Metropolitan Vasilii of Warsaw and Poland for the attention accorded the delegation of the Russian Orthodox Church.

HEARD: the report of His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the trips abroad on peacemaking missions by the hierarchs of the Russian Orthodox Church;

His Eminence Metropolitan Pitirim of Volokolamsk and Yuriev, Head of the Publishing Department, who took part in the Conference "Peace as the Task of the Church", held at the Loccum Evangelical Academy, FRG, from March 7 to 12, 1988;

His Grace Archbishop Vladimir of Pskov and Porkhov who took part in the symposium "Human Rights and Freedom of Religion", held in Venice, Italy, on February 3-7, 1988;

His Grace Archbishop Kirill of Smolensk and Vyazma who attended the 44th Session of the UN General Assembly on human rights held in Geneva, Switzerland, from February 26 to 29, 1988;

His Grace Bishop Ilian of Kaluga and Borovsk who was in Portugal as a member of the delegation of the Soviet Peace Committee from February 19 to March 2, 1988.

RESOLVED: (1) that the report be acknowledged;

(2) that hope be expressed that the participation of representatives of the Russian Orthodox Church in the above-mentioned undertakings will help to deepen ecumenical contacts and to strengthen friendship and cooperation among nations.

HEARD: the report of His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the participation of the Russian Orthodox Church delegation, headed by him, in the ecumenical divine service and the meeting devoted to the Millennium of the Baptism of Russ held by the Evangelical Church in Germany on March 13, 1988, in Hannover, FRG.

RESOLVED: (1) that satisfaction be expressed with the participation of the Russian Orthodox Church delegation in the solemn undertakings devoted to the important jubilee and



we hope that they will serve to promote further fraternal cooperation between the Russian Orthodox Church and the Evangelical Church in Germany, FRG;

(2) that the Chairman of the Council of the Evangelical Church in Germany, Bishop Dr. Martin Kruse, the Land Bishop Eduard Ohse and the President of the Department of External Church Relations, Dr. Heinz-Joachim Held, be thanked for their attention and cordial hospitality shown the delegation of the Russian Orthodox Church.

HEARD: the report of His Eminence Metropolitan Aleksey of Leningrad and Novgorod on the participation of the choir of the Leningrad clergy in the festival of church music in Kuopio, Finland, held from March 18 to 25, 1988.

RESOLVED: (1) that the participation of the choir of the Leningrad clergy in the festival of church music be considered useful for the development of contacts and cooperation between the Orthodox and Evangelical Lutheran churches in Finland and the Russian Orthodox Church;

(2) that deep gratitude be expressed to the Orthodox Church of Finland and to her Primate His Eminence Archbishop John of Karelia and All Finland, His Grace Bishop Tikhon, Administrator of the Helsinki Metropolitanate, the other superior and brethren of the New Vammala Monastery, the nuns of the Holy Trinity Convent in Lintula, and the clergy and parishioners of Kuopio, Lahti, Tampere and Jyväskylä for the attention and hospitality accorded His Eminence Metropolitan Aleksey of Leningrad and Novgorod and the choir of the Leningrad clergy;

(3) that deep gratitude be expressed to the Evangelical Lutheran Church of Finland and Bishop Matti Sihvonen of Kuopio and Bishop Paavo Kortekangas of Tampere, the clergy and members of the Church for their hospitality and attention shown to His Eminence Metropolitan Aleksey of Leningrad and Novgorod and the choir of the Leningrad clergy;

(4) that the city authorities of Kuopio, Lahti, Tampere and Jyväskylä be cordially thanked for their hospitality and amicable attention accorded the representatives of the Russian Orthodox Church headed by His Eminence Metropolitan Aleksey of Leningrad and Novgorod.

HEARD: the report of His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, First Vice-Chairman of the Holy Synod Commission on the Preparation for and Celebration of the Millennium of the Baptism of Russ, on the regular session of this commission which took place on March 26, 1988, at the Monastery of St. Daniel.

RESOLVED: (1) that the report be acknowledged;

(2) that the draft Statute of the Russian Orthodox Church be approved and submitted for consideration to the Pre-Council Bishops' Conference.

CONSIDERED: the summoning of bishops for the 1988 summer session of the Holy Synod.

RESOLVED: that the following bishops be summoned for the 1988 summer session of the Holy Synod:

Metropolitan NIKODIM of Lvov and Ternopol;  
Archbishop VLADIMIR of Pskov and Porkhov;  
Archbishop KIRILL of Smolensk and Vyazma.

*PIMEN, Patriarch of Moscow and All Russia*

MEMBERS OF THE HOLY SYNOD:

*FILARET, Metropolitan of Kiev and Galich, Patriarchal Exarch to the Ukraine*

*ALEKSEY, Metropolitan of Leningrad and Novgorod*

*FILARET, Metropolitan of Minsk and Byelorussia*

*IOVENALIY, Metropolitan of Krutitsy and Kolomna*

*PIKAKARIY, Archbishop of Ivano-Frankovsk and Kolomyia*

*PIEFODIY, Archbishop of Voronezh and Lipetsk*

*SIDOR, Bishop of Krasnodar and Kuban*

*VLADIMIR, Metropolitan of Rostov and Novocheboksarsk, Patriarchal Exarch to Western Europe, Chancellor of the Moscow Patriarchate*

## Session of the Holy Synod Commission on the Preparation for and Celebration of the Millennium of the Baptism of Russ Trinity-St. Sergiy Lavra, December 29, 1987

### OPENING SPEECH BY HIS HOLINESS PATRIARCH PIMEN OF MOSCOW AND ALL RUSSIA

Dear archpastors and pastors,  
Beloved in the Lord fathers, brothers and sisters,  
*Now the God of hope fill you with all joy and peace in believing*  
(Rom. 15. 13)



We have gathered again at our regular session of the Holy Synod Commission on the Preparation for and Celebration of the Millennium of the Baptism of Russ. Just as last year, it is taking place in the House of the Life-Giving Trinity under the grace-filled protection of the Hegumen of the Land of Russia, St. Sergiy of Radonezh.

The time we are living in is marked in our country by deep and beneficial transformations in all spheres of public life. This process as we know touches upon the life of the Church as well. A feeling of profound gratitude is roused by this new evidence of genuinely normal and good relationship existing between the State and Church as expressed by the handing over by the Soviet Government to the Russian Orthodox Church of the Monastery of the Presentation of the Blessed Virgin in the Temple—the Optina Hermitage, historically of great importance in the life of our Church and society. The Tolga monastery, being restored in the ancient land of Yaroslavl, is reviving afresh.

Not long ago, humanity experienced a genuinely epochal event which could free the world from nuclear weapons. The Treaty signed in Washington by the General Secretary of the CPSU Central Committee, Mikhail Gorbachev and the President of the USA, Ronald Reagan, opens this possibility. We know how purposeful and persevering was the path followed by our government to achieve this goal; how our public, including religious circles, strove for it. Speaking of this, it would be in order to mention the thirty-year-old close cooperation between the Russian Orthodox Church, and other Churches of our country with the National Council of the Churches of Christ in the USA on questions of nuclear disarmament.

Last year, through God's mercy, was marked with the special activities of our archpastors, pastors and laymen to prepare for the celebration of the Russian Orthodox Church's great jubilee. This is patently testified to by the work carried out by our commission, the synodal institutions, dioceses, institutions abroad, monasteries, convents, and theological schools, with all of which we shall be acquainted by the papers read and in the course of our discussions.

My cordial thanks to the working presidium, and the organizing committee of our commission for their intensive and creative labour, as well as to all the children of the Church for their effective participation in the diverse preparations for the jubilee and for their donations which enabled us to do everything necessary to hold the festivities fittingly.

Turning to our present work, we should bear in mind that we are standing on the threshold of the jubilee—the 1988th year of the Lord's grace. We must do a great deal yet in the five months remaining before the official celebration. One of the most important tasks facing us is the preparation and holding of the Pre-Council Bishops' Conference to be held on March 28-31, 1988, at the Dormition Church of the Novodevichy Convent.

A very significant fact is that the Millennium of the Baptism of Russ has found exceptional response not only in our country, but outside the bounds of our Church and country as well and is being marked by practically the whole of Christendom. The Local Orthodox Sister Churches are perceiving our jubilee as their own feast. This attitude is also true of many heterodox Churches and religious associations. Everywhere they are holding, or will hold, festal divine services, study conferences, jubilee meetings and exhibitions, to which representatives of our Church are invited.

Of special significance is the declaration made by the 24th Session of the General Conference of UNESCO in November 1987 that the Millennium of the Baptism of Russ is a great event in European and world culture. The UNESCO is planning several projects in connection with our jubilee.

And so, *redeeming the time* (Eph. 5. 16), according to the behest of



St. Paul, we must set to work especially as we have in fact already started the celebration of the jubilee as evidenced by the two international Church study conferences held in Kiev and Moscow, and the one being prepared in Leningrad at the beginning of 1988.

Our beloved forefathers, who ten centuries ago received in the waters of the Dnieper the grace of the Christian Faith, carefully protected and nurtured in their hearts this precious treasure, revealing to the world the great spiritual and cultural values. We are the successors and continuers of their ministry and are called upon in our days to embody in our lives the Gospel ideals of goodness and peace, transmitting them to posterity. May the Lord strengthen us in this and may our labours serve to the glory of the Holy Consubstantial and Indivisible Trinity!

May the grace of our Lord Jesus Christ, and the love of God the Father, and the communion of the Holy Spirit be with us all. Amen.

## DECISION OF THE HOLY SYNOD COMMISSION

The regular session of the Holy Synod Commission of the Russian Orthodox Church on the Preparation for and Celebration of the Millennium of the Baptism of Russ took place on December 29-30, 1987, at the Trinity-St. Sergiy Lavra.

The session, which was held in the patriarchal chambers, was opened with a speech by His Holiness Patriarch Pimen of Moscow and All Russia, Chairman of the Commission. In his speech, the Primate of the Russian Orthodox Church emphasized that last year was marked, through God's mercy, "with the special activities of our archpastors, pastors and laymen to prepare for the celebration of the Russian Orthodox Church's great jubilee. This is patently testified to by the work carried out by our commission, the synodal institutions, dioceses, institutions abroad, monasteries, convents and theological schools, with all of which we shall be acquainted by the papers read and in the course of our discussions.

"My cordial thanks to the working presidium, and the organizing committee of our commission for their intensive and creative labour," His Holiness said further, "as well as to all the children of the Church for their effective participation in diverse preparations for the jubilee and for their donations which enabled us to do everything necessary to hold the festivities fittingly."

In his report, Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, first vice-chairman of the commission, reviewed the various projects of the Church for the jubilee celebration carried out in the year since the last session of the commission. Metropolitan Filaret emphasized especially the handing over to the Russian Orthodox Church by the Soviet Government, in November 1987, of the Monastery of the Presentation of the Blessed Virgin in the Temple — the Optina Hermitage — in the Diocese of Kaluga, as well as the ancient

Tolga monastery in the Diocese of Yaroslavl, which were received by our Church with deep gratitude and enthusiasm. His Eminence dwelt also on the exceptionally wide and fraternal response to the forthcoming jubilee from the Local Orthodox Churches, many heterodox Churches and religious associations throughout Christendom.

Metropolitan Filaret also said that the 24th Session of the General Conference of UNESCO, in connection with the Millennium of the Baptism of Russ, had declared that the conversion of Russia to Christianity was a great event in European and world history and culture, and had appealed to the public of the 159 member-states of UNESCO to mark duly this outstanding event.

In his report, Metropolitan Sergiy of Odessa and Kherson, Chancellor of the Moscow Patriarchate, first vice-chairman of the commission, reviewed in detail the activities of the working presidium of the Jubilee Commission in the current year, as well as of the publishing and organizing committees. His Eminence spoke about the preparations being made for the jubilee at the Trinity-St. Sergiy Lavra and the Monastery of St. Daniel. He emphasized especially the extensive work of our Church, to prepare for the great jubilee, carried out in the current year, and listed the numerous paramount tasks still needed to be accomplished in the remaining short period before the beginning of the festivities.

Then the heads of the working groups of the commission read their reports on the current year.

Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, told of the contribution made to the jubilee preparations by the working group concerned with the other Churches' participation in the millennium festivities and social problems. The report abounded with examples of intensive



participation in the jubilee preparations of Sister Churches, and religious associations in many countries of the world, the institutions of the Russian Orthodox Church abroad, and the strenuous pre-jubilee work at the Department of External Church Relations.

Metropolitan Yuvenaliy of Krutitsy and Kolomna, head of the historico-canonical working group, spoke in detail about the profound study made by it and then by the Jubilee Commission itself of the question of canonization of the chosen ones from among the host of ascetics who shone forth in the land of Russia, with deep trust that through their intercessions God's grace would kindle in the hearts of Orthodox believers the spirit of asceticism, strengthening them to serve God and their neighbour — the Grand Duke of Moscow, Dimitriy Donskoi (1350-1389); Holy Monk Andrei Rublev (1360-early 15th century); Holy Monk Maksim the Greek (1470-1556); Metropolitan Makariy of Moscow (1482-1563); Schemaarchimandrite Paisiy Velichkovsky (1722-1794); the Blessed Ksenia of St. Petersburg (1732-early 19th century); Bishop Ignatiy Bryanchaninov (1807-1867); Hieroschemamonk Amvrosiy of the Optina Hermitage (1812-1891) and Bishop Feofan the Recluse (1815-1894).

Metropolitan Pitirim of Volokolamsk and Yuriev, head of the information and publishing working group, reported on the publishing and information pre-jubilee activities of the Publishing Department and the extensive plans for the remaining period before the jubilee, as well as on the participation of his department in implementing the festal programme.

Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, head of the liturgical working group, spoke of its profound study and work in compiling the service orders in connection with the jubilee projects and the canonization of the new saints, as well as the painting of their icons.

Archbishop Mefodiy of Voronezh and Lipetsk, head of the economics working group, told about the intensive and multifaceted preparatory work for the jubilee carried out in the church workshops of the Economic Management of the Moscow Patriarchate. The attention of the participants in the session hall of the commission was directed to the exhibition of samples of diverse products being made for the jubilee celebration.

Then followed a vigorous, creative and lengthy discussion of numerous problems posed by the reports and co-reports mentioned above, as well as fresh questions which happened to spring up.

The participants then discussed in detail the

draft programme of the Pre-Council Bishops Conference.

In discussing this question great attention was paid to the draft Statute of the Russian Orthodox Church being compiled on the instruction of the Working Presidium of the Jubilee Commission by Archbishop Kirill of Smolensk and Vyazma.

The draft programme of the celebration of the Millennium of the Baptism of Russ and the draft programme of the Local Council of the Russian Orthodox Church submitted by the working presidium of the Jubilee Commission were thoroughly considered by the participants in the session and necessary amendments were made.

The commission adopted the following RESOLUTIONS:

1. With deep gratitude to the Soviet Government noted be the transference to the Russian Orthodox Church of Optina Hermitage of the Presentation of the Blessed Virgin in the Temple in the Diocese of Kaluga, as well as the ancient Tolga monastery in the Diocese of Yaroslavl, which best witness to the development of benevolent relations between the Church and State.

2. With a feeling of deep satisfaction welcomed be the decision of the 24th Session of the General Conference of UNESCO calling on member-states to mark duly the Millennium of the Baptism of Russ.

3. With deep gratitude be received the active participation in the preparations for the celebration of the Millennium of the Baptism of Russ of Local Orthodox Sister Churches, many heterodox Churches and religious associations throughout the world, witnessing to the indestructible bonds of love in our Lord Jesus Christ binding us together.

4. Approved be the activity of the working presidium of the commission in the current year, just as of its publishing and organizing committees and the working groups, and expressed be the hope that, with God's help, they will successfully accomplish the responsible tasks facing them.

5. Satisfaction be expressed with the character of the participation in the preparatory process for the celebration of the Millennium of the Baptism of Russ of the synodal institutions of the Russian Orthodox Church, many diocesan boards and parishes, institutions abroad, monasteries, convents and theological schools, and the wish expressed for further success in this activity which is of great importance for carrying out propitiously the jubilee solemnities by the Plenitude of our Church.

6. Expressed be deep gratitude to all the



faithful children of the Russian Orthodox Church for their sacrificial financial participation in the preparatory process, thus helping our Church to celebrate her great jubilee fittingly.

At the same time concern be stated that the jubilee fund at present does not have sufficient means to cover fully the expenses of the festivities, and in this connection necessary efforts be exerted to replenish the fund.

7. Approved be the trends and contents of the final stage of the preparations for the celebration as defined during the Jubilee Commission session.

8. Approved be the holding of the Pre-Council Bishops' Conference on March 28-31, 1988, at the Dormition Church of the Novodevichy Convent.

9. Approved be the draft programme of the Pre-Council Bishops' Conference with amendments made by the participants in the session.

10. Approved be the materials, conclusions and proposals presented by Metropolitan Yuvénaliy of Krútitsy and Kolomna on the canonization of new saints of the Russian Orthodox Church at the forthcoming jubilee Local Council.

11. Considered timely be the encyclical of His Holiness Patriarch Pimen of Moscow and All Russia and the Holy Synod addressed to the most venerable archpastors of the Russian Orthodox Church regarding the canonization of the new saints.

12. Emphasized be the importance of thorough preparation of the draft Statute of the Russian Orthodox Church, which must respond to the historical significance of our Church and correspond to the pastoral and other distinctive tasks standing before her at the present time.

13. Confirmed with amendments be the programme for the celebration of the Millennium of the Baptism of Russ in Moscow, Kiev, Vladimir, and Leningrad on June 4-16, 1988, and the programme of the Local Council of the Russian Orthodox Church which will be held at the Trinity-St. Sergiy Lavra on June 6-9, 1988.

The session concluded with the closing speech by His Holiness Patriarch Pimen.

*PIMEN, Patriarch of Moscow and All Russia, chairman of the commission*  
*FILARET, Metropolitan of Kiev and Galich, Patriarchal Exarch to the Ukraine, first vice-chairman of the commission*  
*SERGIY, Metropolitan of Odessa and Kherson, Chancellor of the Moscow Patriarchate, first vice-chairman of the commission*  
*ALEKSIY, Metropolitan of Leningrad and Novgorod, vice-chairman of the commission*  
*FILARET, Metropolitan of Minsk and Byelorussia, Head of the Department of External Church Relations, vice-chairman of the commission*  
*YUVENALIY, Metropolitan of Krútitsy and Kolomna, vice-chairman of the commission*  
*A. S. BUEVSKY, Executive Secretary of the DECR, secretary of the commission*

## Session of the Holy Synod Commission on the Preparation for and Celebration of the Millennium of the Baptism of Russ

Monastery of St. Daniel, March 26, 1988

### OPENING SPEECH

by His Holiness Patriarch PIMEN of Moscow and All Russia

Most venerable archpastors, fathers, brothers and sisters, We have gathered in this ancient renewed Monastery of St. Daniel which will soon be one of the centres in which the jubilee solemnities of the Millennium of the Baptism of Russ will be held.

Through God's mercy, the altar in the Church of the Holy Fathers of the Seven Ecumenical Councils was consecrated today. Illumined by the grace of the Holy Spirit, these saints of God resolved with their universal mind, dogmatic and canonical questions of ministry and service of the One Church of Christ.

This session is one of the last in the chain of lengthy preparations of the Church for her celebration and her jubilee Local Council.

At the commission session held at the end of last December, we discussed the tasks facing the Church to complete the preparations, in order to meet fittingly the historic jubilee and hold the Local Council. In this connection, as you undoubtedly remember, there was discussion drafting the Statute for the organization and administration of the Russian Orthodox Church.

Up to the present we have been guided in our Church life by the Statute on the Government of the Russian Orthodox Church adopted at the



1945 Local Council, partly altered and supplemented by the decision of the Episcopal Council in 1961 and endorsed by the 1971 Local Council.

The Statute has exhausted its possibilities because of its incompleteness and fragmentation. It does not reflect sufficiently the fundamental aspects of the modern life of the Church and does not answer fully its vital needs.

Thus the life of the Church itself has shown the need to adopt a new statute.

Today you will be presented with the draft Statute which covers all aspects of Church life. The draft Statute strictly follows traditional canon law and takes into account the historical experience of our church and state laws. Many members of our commission are already familiar with the content of the draft.

I hope the draft Statute will be attentively studied and recommended for discussion at the session of our Church's Holy Synod.

May the Lord bless with success our labour to the glory of the Holy Church of Christ.

I ask Metropolitan Filaret of Kiev and Galich to chair the present meeting.

### DECISION OF THE HOLY SYNOD COMMISSION

The regular meeting of the Holy Synod Commission of the Russian Orthodox Church on the Preparation for and Celebration of the Millennium of the Baptism of Russ took place on March 26, 1988, at the Moscow Monastery of St. Daniel in the Conference Hall of the Department of External Church Relations.

The meeting was opened by His Holiness Patriarch Pimen of Moscow and All Russia, who delivered a speech. His Holiness stressed the special importance of discussing the draft Statute of the Russian Orthodox Church. "Today you will be presented with the draft Statute which covers all aspects of Church life. It was drafted strictly according to traditional canon law and takes into account the historical experience of our Church and state laws," Patriarch Pimen noted. In conclusion His Holiness blessed the forthcoming labour of the commission.

Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, reported on the course of the preparations for the celebration of the millennium of our Church since the last session of the commission held on December 29-30, 1987, at the Trinity-St. Sergiy Lavra.

The draft Statute of the Russian Orthodox Church worked out by the historico-canonical group, reviewed and approved by the editing committee, was presented to the participants in

the meeting by Archbishop Kirill of Smolensk and Vyazma. In his report he pointed out that the present regulations of the government of the Russian Orthodox Church does not reflect sufficiently enough the early canonical practices or the modern situation of the Russian Orthodox Church. This circumstance makes it incumbent to replace the regulations by a valid Statute which would take into account general ecclesiastical canonical norms, the traditions of our Church and the presently operating Soviet law on cults.

The participants in the meeting discussed thoroughly, article by article, the draft Statute. A creative debate followed during which various proposals were advanced on the drafted text. The proposals were considered in detail and corresponding decisions taken.

The commission adopted the following resolutions:

1. Approved be the work of the working presidium, and of the editing and organizing committees carried out since the last session of the Jubilee Commission, as well as the course and the content of the final stage in the preparation for and celebration of the Millennium of the Baptism of Russ.

2. Submitted be the draft Statute of the Russian Orthodox Church with amendments to the Holy Synod.

*PIMEN, Patriarch of Moscow and All Russia, chairman of the commission*

*FILARET, Metropolitan of Kiev and Galich, Patriarchal Exarch to the Ukraine, first vice-chairman of the commission*

*ALEKSIY, Metropolitan of Leningrad and Novgorod, vice-chairman of the commission*

*FILARET, Metropolitan of Minsk and Byelorussia, Head of the Department of External Church Relations, vice-chairman of the commission*

*YUVENALIY, Metropolitan of Krutitsy and Kolomna, vice-chairman of the commission*

*VLADIMIR, Metropolitan of Rostov and Novocherkassk, Chancellor of the Moscow Patriarchate, Patriarchal Exarch to Western Europe, vice-chairman of the commission*

*A. S. BUEVSKY, Executive Secretary of the DECR, secretary of the commission*





## Services Conducted by His Holiness Patriarch PIMEN

### MARCH

**March 6 (February 22)**, second Sunday in Lent, Divine Liturgy in the Patriarchal Cathedral of the Epiphany was concelebrated by His Beatitude Pope and Patriarch of Alexandria and All Africa, Parthenios III, and His Holiness Patriarch Pimen of Moscow and All Russia together with metropolitans—Aleksiy of Leningrad and Novgorod; Barnabas of Pelusium (Alexandrian Patriarchate); Filaret of Minsk and Byelorussia; Petros of Aksum (Alexandrian Patriarchate); Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe; Sergiy of Odessa and Kherson, and Archbishop Iov of Zarsk.

**March 13 (February 29)**, third Sunday in Lent, of the Veneration of the Holy Cross. On the eve, His Holiness Patriarch Pimen attended All-Night Vigil in the patriarchal cathedral and bestowed mitres on the following members of the cathedral clergy: archpriests — Gerasim Ivanov, Nikolai Stepanyuk, Damian Kruglik and Aleksandr Arzhaev.

**March 17 (4)**, commemoration of the Orthodox Prince Daniil of Moscow, His Holiness Patriarch Pimen attended the Liturgy of Presanctified Gifts at the Trinity Cathedral of the Monastery of St. Daniel, at the end of which he conducted a moleben assisted by Archbishop Mefodiy of Voronezh and Lipetsk.

**March 20 (7)**, fourth Sunday in Lent. On the eve, His Holiness Patriarch Pimen officiated at All-Night Vigil in the patriarchal cathedral assisted by Archbishop Iov of Zarsk.

**March 24 (11)**, Thursday of the fifth week in Lent. On the eve, His Holiness Patriarch Pimen read at Matins in the patriarchal cathedral the Great Canon of St. Andrew of Crete. His Holiness was assisted by Archbishop Iov of Zarsk.

**March 27 (14)**, fifth Sunday in Lent. On the eve, His Holiness Patriarch Pimen officiated at All-Night Vigil in the patriarchal cathedral assisted by Metropolitan Serapion of Kishinev and Moldavia and Archbishop Iov of Zarsk.



Divine Liturgy in the Patriarchal Cathedral of the Epiphany,  
March 6, 1988, the 2nd Sunday in Lent

## "Let Us Praise the Great Vladimir!"

Hoary, mighty Dnieper! The sacred river, the Russian Jordan! What a great and divine mystery was accomplished in thee a thousand years ago! What a sight didst thou witness! How the souls of saints, chosen throughout the ages, must have rejoiced on that day, when thy waters became the font of our salvation!

On that great day, beyond the hills of Kiev, illumined by the light of God's grace, discernible already in the distance of time were Christian Novgorod, the golden cupolaed Moscow, and the majestic city of Peter the Great, with everything they were to bring to Russia; discernible was all Russia, adorned with numerous churches, all the holy cloisters, the rallying centres of our land, its guardians of prayer, nourishers of national piety!

On that great day, both Heaven and Earth rejoiced, seeing the Baptism of the land of Russia, and her enlightener prayed and glorified God in spiritual exultation!

In Church hymn, Prince St. Vladimir is compared to the Apostle Paul and to the Gospel merchant who sought the pearl of great price. Like Saul, he suffered even blindness for the sake of his own and our spiritual enlightenment. When he regained his sight, he renounced everything which was once so dear to him in paganism, in order to gain the pearl of great price—Christ, and for twenty-seven years, he continued his apostolic feat, cultivating in himself and all the people the spirit of reason and piety, meekness and abstinence, love and mercy.

Everything that grew up subsequently in Russia from the good seeds of Christian Faith began sprouting in the reign of the Grand Duke Vladimir. He built churches and bestowed lavish gifts upon them; he saw to it that children were brought up correctly; he encouraged church sermon, opened schools, issued the Church Rule, founded orphanages and hospitals, freed slaves and ransomed captives. St. Vladimir concluded peace treaties with all the Christian sovereigns, but at the same time safeguarded his country from enemies and the Church from false teachers. Here, in a kernel was

the whole history of Russia and her future.

It pleased Providence to lead Prince Vladimir to Christ by a thorny path. He passed the first eight years of his reign in rich and noisy feasts with his officers and in military campaigns. He won back to Russia Przemysl, Cherven and other cities in the west, twice he conquered the Vyatiches, overcame the Yatvyags and Radimiches, and went beyond the Danube after the Bulgars. Due to these victories, the son of the redoubtable Svyatoslav, appeared great in his own eyes, but there was no peace in his heart. The day came when the Kievan prince understood that he was not really great, but insignificant, because he was roaming in darkness.

Archbishop Filaret Gumilevsky in his "History..." reconstructs the inner logic of Prince Vladimir's spiritual crisis thus: "Terrible fratricides, victories bought with the blood of aliens and one's own people, crude voluptuousness began to oppress even his pagan heart. Vladimir thought to lighten his conscience by setting up new idols on the shores of the Dnieper and Volkhov, adorning them with silver and gold and slaughtering fat sacrifices before them. He even shed the blood of two Christians on the idolatrous altars. But all of this did not bring tranquillity to his heart—his soul yearned for peace and light. Then Vladimir's eyes were opened. His true greatness was proved by the fact that he was able to realize and accept his error. The Chronicler Nestor places these words in the mouth of the repentant prince: "I was a beast and committed much evil living like a pagan and naked as swine." How did the conversion of the late persecutor of the faith of Christ into an ardent apostle come about? History does not explain it to us and it will remain forever a mystery of personal regeneration, like the miracle of the conversion of Saul into Paul.

Metropolitan Ilarion of Kiev, the author of the "Sermon on Law and Grace", exclaims: "How did you come to believe? How were you inflamed with the love of Christ? How did



reason come to you, the lofty reason of earthly sages, and made you love the invisible and aspire for the heavenly? How did you find Christ? How did you commend yourself to Him?... Without seeing Christ or following Him, how did you become His disciple? Others saw Him and did not believe, but you did not see and believed!...

In the same "Sermon...", Metropolitan Ilarion indicates the true and profound causes which made Prince Vladimir be converted to Christianity: "He was visited from on High, the All-Merciful Eye of the Good God fell on him and kindled reason in his heart and he comprehended the vanity of idolatrous delusion and sought the One God... He had often heard of the Orthodox Greek land, Christ-loving and strong through faith... Hearing all this he became inflamed in spirit and his heart desired to become Christian and convert all his country to Christianity. And with the blessing of God's love for mankind this was accomplished."

A thousand years ago Russia realized the darkness of her ignorance. Prince St. Vladimir and his troops in agreement with other noblemen resolved to renounce paganism and to accept the highest and divinely revealed religion, and invite teachers from the recently hostile Christian Byzantium. The first manifestation of the spirit of repentance was the renunciation of the age-old, but false faith, for the sake of the public weal and righteousness. The times of idolatry were left outside the threshold of our history. Having accepted Christianity from Byzantium, Old Russia partook of its lofty Christian culture, and entered into contact with all the surrounding civilized world and became an independent and mighty power.

Without confirmation in Christian Faith a Russian state would not have come into being. Christianity taught the Russians to regard themselves as one nation, bound by consanguinity and faith; to look upon their country as "holy and Orthodox Russ". Christianity was that fundamental spiritual power which could survive, and did actually survive, all kinds of storms and enemy onslaughts. Russia owes her statehood and national unity not so much to the sword as to the ring of church bells!

It pleased Divine Providence that the enlightener of Russia should turn his gaze to the East from whence the Light of Christ had shone forth upon the whole world. From the East, from the hands of Orthodox Byzantium, which had kept the Gospel teaching in its pristine purity, our forefathers received Christianity, the Church Rules, and the incomparable beauty of divine service. "We do not know," said the envoys of Vladimir, "whether we were in Heaven or on Earth; for there cannot be such sights or beauty on Earth!"

The newly-converted nation received the priceless gift of faith at that important time for the destiny of mankind when the Church had already endured the great cross of outside persecution and had vanquished her internal enemies; when the Ecumenical Councils had finally completed the establishment of her dogmatic and canonical order. Together with Christianity, Russia received, as if a special gift, the sacred and liturgical books translated by Sts. Cyril and Methodius into Church Slavonic. On the very day of Baptism, the Russian people were able to hear in their own language the Divine Liturgy—a rare event, one might say, unique in history. That was why there is no other country in which the Holy Faith spread so peacefully and so rapidly as in ours.

In the reign of St. Vladimir, Christianity spread to all the ends of the Russian land. "The apostolic trumpets and the thunder of the Gospel resounded, through all the cities," writes Metropolitan Ilarion, "and the entire land of ours started glorifying Christ." The same is said by Iakov the Monk: "Christened was the whole land of Russia from end to end... and all the cities were adorned with churches."

The building of churches helped to spread quickly the new Faith. After the Baptism of Kievans, Prince Vladimir commanded all the pagan temples to be destroyed throughout the land and Christian churches built on their sites; these churches became the first and principal schools which taught piety to the people. Far from all read books on theology, and very few could acquire them for home use. Service books, however, as Archpriest Aleksandr Gorsky, an eminent Church

historian, writes, "were offered to all at public gathering; they were available to the literate and the illiterate."

The House of God in which prayers are offered continually to Jesus Christ, Who accepts all wanderers on Earth, became the home of each believing Russian, the home in which all were equal, from the least to the greatest, in which there was place for all and all received joy and consolation equally. Here lay our strength, the secret treasury of our destinies, the depository of precious traditions!

Prince Vladimir decreed tithes for the support of the churches—assigning a tenth of all his incomes for the purpose, and obliged the clergy also to build and support hospitals and homes for strangers with the money. Public memory honours the charitable prince with the gracious name of "Sun of Beauty". His unprecedented munificence literally shook the hearts of contemporaries. "Who can describe," Metropolitan Ilarion exclaims, "your numerous charities and munificences which you dispensed day and night to the poor, the orphans, the sick, debtors, widows, and all who begged for alms?"

The predecessors of Prince Vladimir gratified with sumptuous feasts their officers and eminent guests, but he wanted to make the feast for all. The chronicler describes with amazement Christian dinners given every Sunday by Vladimir. "He made a great feast, providing 300 casks (berkovets) of mead, he invited his boyars and posadniks, elders of all the cities and towns, and numerous people." The holy prince's charity did not end in public dinners. "Beggars who came to his court on any day were given whatever they needed, and for those who could not walk, he ordered his servants to send them whatever was necessary." This was not just a personal charity of the prince, but an effective social aid to the needy: "Not only at home did he dispense alms, but all over the city, not only in Kiev, but throughout the whole land of Russia." Implementing the great plan of enlightening Russia, St. Vladimir used all his ducal authority and the money in the treasury to help make the recently converted people feel that they had one heart and soul, that everything was common pro-

perty. Not one Christian ruler of a nation had ever set himself such a goal before.

Imbued with the Gospel spirit, Vladimir began to doubt whether he had the right to execute criminals. But the Greek bishops dispelled his holy doubts, saying: "You were appointed by God to punish the evil and reward the good." The wise prince submitted to the Church which rejects introduction of Gospel norms into life through state mechanism of compulsion. Neither did he turn into a dead letter of the law, his own charitableness which was called forth by his ardent Christian love, but did everything he could for his lesser brethren, crediting his successors to be servants of Christ according to their spiritual gifts.

Prince St. Vladimir died on July 15, 1015. The great importance of his act, which predetermined for centuries the spiritual fate of the Russian Church and the Russian Orthodox people, was appreciated already by his closest contemporaries. "Praise to Prince Vladimir" in the "Sermon..." written by Metropolitan Ilarion of Kiev, is the best hymn of praise to the Baptizer of Russ, and served as a model in the olden days for similar compositions.

"Arise, O. Honest Chief, from thy grave. Arise, shake off thy dream, for thou art not dead but sleepest till the general resurrection. Arise, thou art not dead, for how can one, who believes in Christ, the Life of the world, die! Shake off thy sleep, open thy eyes, and see how thou hast been honoured by the Lord up there and on Earth, remembered in thy son. Arise and look down upon thy son, Georgiy; look upon thy family, look upon thy beloved, look upon the one whom the Lord has brought forth from thy loins, look upon the one adorning the throne of thy land and rejoice and be happy! Furthermore, take a look at your Orthodox daughter-in-law, Irina, look at thy grandchildren and great-grandchildren, how they are living, how they are protected by the Lord, how faithful they are to Orthodoxy at thy bequest, how often they go to the holy churches, how they glorify Christ, how they venerate His Name. Take a look at this radiant and majestic city. Look at the flourishing churches, at growing Christianity; look at the city blessed and shining with



the icons of saints, fragrant with incense, and resounding with praises and divine holy hymns."

The Light of Christ which illumined the Russian land in the days of Prince Vladimir, Equal to the Apostles, drew to itself at first only a small flock. But the seed of the Gospel preaching had fallen on good soil and as time went on the wild branch became firmly grafted on the fruitful olive tree of Christ! The new Faith gave the Russian soul that foothold which she could not find in a world of transient values; the soul became united to Eternity and gained access to the Kingdom of Heaven. In the prologue to the *Life of Sts. Boris and Gleb*, the Holy Monk Nestor recounts the whole story of the redemption of mankind in order to bring the Russian people to the Church as labourers of the *eleventh hour*. With childish simplicity these labourers of the last hour were captivated by the image of the suffering Saviour and the beauty of the Gospel path. And for a thousand years now they have been following after Christ. Endless is the line of monks and nuns, fools-in-Christ, and God-wise hierarchs, passing on with crosses and chalices in their hands. And after them, their pastors, come crowds of good and meek people. They move on without end...

This path has been marked by mile-stones of feasts of asceticism of spiritual warriors, those whom we call "earthly angels and heavenly men"; luminaries of the Universe and succourers of our land; the sowers of faith, piety and enlightenment; spiritual mentors and teachers of the Russian Orthodox people. From all over Rus-

sia people thirsting for righteousness came to them. At their feet all who grieved, the dispossessed, the sick in heart and soul sought happiness and consolation and from their flame all Holy Russia lit their lampadas.

The *Lives of Saints* is filled with amazement at the resolution of the righteous to leave everything and take up their crosses merely at hearing the Gospel words in church. Thus did the sufferers, Boris and Gleb, accomplish their spiritual feat, the saintly sons of Prince Vladimir and grandsons of the Blessed Princess Olga, who after their death joined the host of heavenly powers and are protecting the land of Russia from her enemies; and the continuers of the work of St. Vladimir, Equal to the Apostles, Sts. Antony and Feodosiy, together with the host of Kiev-Pechery ascetics; St. Sergiy of Radonezh with his disciples, the founders of holy monasteries in the Moscow state; the glorious Sts. Petr, Aleksey and Iona, who were "gathering together" the Russian lands upholding not only her ecclesiastical but political unity; the fearless confessor of the Truth, Metropolitan Filipp; the Holy Martyr, Patriarch Ermogen, and all the great builders of our moral order, the wonderful saints of God, who shone forth in the land of Russia!

In noisy city streets and along quiet village roads the unmercenary ascetics are following their paths with pure hearts, full of love. The Russian land is still Holy Russ. She is holy not because her life is holy, but because holy are her ideals, her radiant upsurges, her lofty hopes, her faith in the final triumph of righteousness.

V. LEBEDEV

**A thousand years ago, Divine Providence lit the lamp of the Christian Church in the Russian nation and indicated to our forefathers the way to salvation —**

## **THE PATH WE HAVE BEEN FOLLOWING UP TO NOW**

**According to His Holiness Patriarch Pimen,  
“we, the heirs of the baptized Kievans, possess true knowledge of God  
and have good fortune to be a chosen in Christ God’s people,  
children of the light, heirs of the Heavenly Kingdom  
[1 Pet. 2.9; Eph. 5.8; Jas 2.5]” (JMP, 1986, No. 6, p. 62).  
With the help of Providence, the Russian people have kept the Holy Faith  
in all its primordial integrity and purity;  
they have kept not only the teachings and rules of the Orthodox Church  
but her spirit and life, as well as Church Tradition.**

*We offer the readers brief interviews with the Father Superior of the Vilna Monastery of the Holy Spirit, Archimandrite Nikita; the Dean of the Vladimir Cathedral of the Dormition, Archpriest Vasilii Voinakov, and the Prorector of the Moscow Theological Academy, Prof. M. S. Ivanov. Correspondents of “The Journal of the Moscow Patriarchate” asked them to describe how in the days of the Millennium of the Baptism of Russ they see the past, the present and the future of the ministry to which they were called by Divine Providence and appointed by the Church supreme authority.*

### **Archimandrite Nikita: BEARING THE LIGHT OF CHRIST’S TRUTH**

**Father Superior**  
of the Vilna Monastery of the Holy Spirit,  
was born in 1937 in the city of Vilnius.  
In 1968, he graduated from the Leningrad  
Theological Academy  
with the degree of Candidate of Theology.  
In 1968 he was professed and ordained  
hierodeacon and hieromonk  
by Metropolitan Nikodim (Rotov; †1978)  
of Leningrad and Novgorod.  
Later he was placed under obedience of secretary  
of the Vilna Diocesan Administration.  
In 1975, he was appointed Dean  
of the Podvorye Church  
of St. Aleksandr Nevsky  
of the Russian Orthodox Church in Sofia  
and representative of the Patriarch of Moscow  
to the Patriarch of Bulgaria.  
Since 1985, he has been the Father Superior  
of the Monastery of the Holy Spirit.



Just look at the map of our country—all along its western borders monasteries stand like fortresses: the Pochaev Monastery in the south, the Zhirovitsy and Vilna Monasteries in the centre, and the Pskov-Pechery, in the north. All of them at one time or another have played a very important part in the cause of preserving Orthodoxy. The Monastery of the Holy Spirit is the only cloister in our area which, throughout the almost five

hundred years of its existence, did not belong to the Uniates for even a single day, although at times it experienced forceful oppression from them.

Today, when hostility and struggle among confessions on the territory of our country has been replaced by joint



service of diverse Churches for the good of the people, service to the cause of peace and ecumenical unity in the spirit of Christian love, the significance of the Holy Spirit Monastery in witnessing to Orthodoxy has rather increased than diminished. We are living in a city whose inhabitants were brought in the spirit of another Christian tradition, differing from Orthodoxy. Now that interest in Orthodoxy and the spiritual values which it preserves is growing all over the world, and when our heterodox brethren in Christ are turning more and more to us with questions concerning most diverse aspects of dogma, worship and spiritual life, we must be ready as never before to *give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear* (1 Pet. 3.15).

Last year, the Lithuanian Catholics celebrated the 600th anniversary of Lithuania's conversion. But forty years before Catholicism was introduced into the land of Lithuania by Grand Duke Jagiello and his Polish wife, which has gone down in history as the conversion of Lithuania, in Vilnius were martyred in the Name of Christ three brothers—Nezhilo, Kumets, and Kruglets (baptismal names Antoni, Ioann and Evstafiy), retainers of the Grand Duke Olgerd of Lithuania, Jagiello's father. And who knows whether so rich a Christian harvest would have grown in Lithuania if its soil had not been washed in the blood of martyrs. Their incorruptible remains which repose under the sanctuary of the monastery church is the main shrine of our monastery and perhaps of the whole area.

Olgerd himself married in 1318 the daughter of the Prince of Vitebsk, Maria Yaroslavna, and after her death, the daughter of the Prince of Tver, Iuliania Aleksandrovna. If one takes into account the fact that Russian Christian princes did not marry their daughters to pagans, and some other circumstances recorded in chronicles and in *the Lives of Vilna Martyrs*, it may be assumed that Olgerd was a Christian in secret, moreover an Orthodox Christian. There are grounds to believe that Grand Duke Vitovt Keistutovich, was also an Orthodox, baptismal name Aleksandr, who, by the way, gave his daughter Sophia in marriage

to the Grand Duke of Moscow, Vasiliy Dmitrievich.

Regrettably these events of the distant past have been forgotten by many.

Our monastery is the spiritual centre of the Vilna Diocese. Archbishop Viktorin of Vilna and Lithuania performs divine services in the monastery church. In the grounds of the monastery is the diocesan administrative building in which His Grace meets the parish clergy. Every year, in the second week of Lent, the diocesan clergy gather within the monastery to fast together and celebrate Divine Liturgy with their archpastors. All this is beneficial to the flow of diocesan life. The monastery will be the centre of the diocesan celebrations devoted to the Millennium of the Baptism of Russ. On July 25-26, the feast of the return of the relics of the Vilna Martyrs, a solemn divine service will be held in the monastery church in which all the parish priests will participate.

We live within the city bounds. This fact undoubtedly leaves an imprint on the life of the monastery, but does not change it completely. A monk, whether in a distant skete or in the centre of the capital, remains always a monk, and a monastery, a monastery, Pilgrims come here to become immersed, at least for a time, in monastic life with its special rhythm, orientated on prayer and spiritual deeds. They come here in order to fast and cleanse their souls in the Sacrament of Penance and partake of the Holy Communion. We are always happy to receive guests and do everything possible to make their stay in our cloister beneficial for their souls.

But, of course, prayer is what is of most importance to monks. A high liturgical culture has been maintained in the monastery, above all, divine services according to the Rule, canonical singing, and classical "monastic" reading of liturgical texts, which makes content understandable even to those who do not know Church Slavonic.

Our cloister, together with all the Russian Orthodox Church, is entering the second millennium of the existence of Christianity in Russia. With God's help it will continue to carry the light of the true Faith as successfully as in the past.

## Archpriest Vasilii Voinakov: GREAT SERVICE

Archpriest Vasilii Voinakov, Dean of the Dormition Cathedral in Vladimir, was born in 1934 into the family of a railwayman in Sverdlovsk.

In 1961 he graduated from the Moscow Theological Seminary and was ordained deacon and then priest. For the last 15 years he has been serving as a parochial priest in the Vladimir Diocese.

In December of last year he was appointed dean of the Vladimir Cathedral of the Dormition by Bishop Valentin of Vladimir and Suzdal.

I thank the Lord for the great honour of being able to serve in this famous cathedral.

There was a time when it was the main cathedral of the whole of Russia, remaining for centuries a sacred symbol of its spiritual greatness and stately might. Enthroned in this cathedral were grand princes of ancient Russ, its gatherers and leaders. And it is here that they were laid to rest. Enshrined in this cathedral are the incorruptible relics of the Orthodox princes—Andrei Bogolyubsky, his son Gleb, and Georgiy Vsevolodovich, murdered by Tatars on the Sit River.

It was in the Dormition Cathedral that Prince Andrei placed, as if into a splendid reliquary, the miraculous icon of the Mother of God, the icon which has since borne the name of the city of Vladimir. When this national holy shrine was taken to Moscow, it was replaced by an exact copy painted, according to tradition, by St. Petr of Moscow. And one can't help thinking that the destiny of the cathedral itself has been one of the main miracles to take place before that grace-bestowing icon. The walls of the cathedral have witnessed many trials and ordeals, but the edifice of white stone has withstood them all, crowned to this day with golden cupolas shaped like the helmet of a legendary Russian warrior who cherished above all else his pure faith and his country's honour. And today, as in days of old, the thousands of faithful filling the cathedral offer up their prayers to the Throne of the Almighty, receive Holy Communion, and are granted spiritual joy and consolation!

The ministry of a pastor remains a lofty service, no matter where it is ac-



complished, in a majestic old cathedral or a small village church. Standing daily before the altar, the priest is an intermediary between people thirsting after sanctity and its very source. In the Sacrament of Holy Orders he receives the grace that surpasses everything else. In the administration of every Sacrament a miracle takes place irrespective of the personal merits of the celebrant: sins are forgiven, the bread and wine are transubstantiated into the Body and Blood of Christ and every matter of thing is sanctified. And all this follows from the very nature of the sacred ministry. A priest prays, intercedes and supplicates and the grace of the Holy Spirit replenishes everything, transforming, healing and sanctifying all.

But like every other mortal, a priest may or may not possess certain God-given talents. He may not be a brilliant preacher, a capable administrator of his parish, a sensitive and penetrating spiritual father. But these and many other shortcomings are forgiven him if he always regards as his main duty the celebration of Divine Liturgy. He must always remember that neither mortals, nor panikhidas or akathists can replace the eucharistic offering.

The priest receives the gift of ac-



completing the grace-bestowing rebirth of human souls for the Kingdom of God. This rebirth can be achieved through moral influence upon his spiritual children or through compassionate love for sinners, but chiefly by means of the eucharistic service through which the faithful are united with Christ. The priest has no greater power or authority. One does not have to be a priest to exert moral influence on one's fellow men, and compassion may come from parents or friends, but it is only the priest who can celebrate Divine Liturgy.

The priest is, above all, a servant of the Church of Christ, the celebrant of Divine Sacraments, a labourer *together with God* (1 Cor. 3. 9), called *for the edifying of the body of Christ* (Eph. 4. 12). He is called upon to build within himself and in others *the Temple of God* wherein *the Spirit of God dwelleth* (1 Cor. 3. 16), producing the fruits of

the Spirit: *love, joy, peace, longsuffering, gentleness, goodness, meekness, temperance* (Gal. 5. 22-23). This is not a new thought, but the truth it contains is ageless, like the Word itself. And the tasks of the cure of souls facing the pastor of the Orthodox Church have been and remain unchanged.

As the entire Russian Orthodox Church, the clergy and parishioners of the Dormition Cathedral, with Bishop Valentin of Vladimir and Suzdal at the head, have been engaged in active preparations for the great jubilee—the Millennium of the Baptism of Russ. An extensive restoration work has been done at the cathedral proper and in the St. George side-chapel. The Cathedral of the Dormition is ready to welcome guests from all corners of our Motherland and from abroad. Welcome to the ancient land of Vladimir to venerate at its shrines.

## Prof. M. Ivanov: CREATIVE QUEST

Professor at the chair of Dogmatic Theology. Born in 1941.

In 1967 graduated from the Moscow Theological Seminary,

in 1971 from the Moscow Theological Academy.

In 1975 appointed secretary

of the MTA Council,

from 1983—Prorector on educational process.

In 1985 awarded the Degree of Doctor of Theology

The Moscow theological schools are approaching the Millennium of the Baptism of Russ engrossed in incessant creative quest. The constant quest for the new could not correspond better to the ecclesiastical and theological traditions which derive from the spiritual enlightenment and book learning of Old Russia. These traditions were upheld and developed, handed down from generation to generation, in monasteries and centres of theological education. The first one among these centres was the Moscow Slavonic-Greek-Latin Academy (later the Moscow Theological Academy), which accomplished much for the development of Russian academic theology, and at the end of the last century won the recognition of all Christendom.



Speaking of the academy today, the succession of its scholarly and pedagogical traditions, we cannot fail to recall the people thanks to whom the bonds between the past and present were preserved, those who stood at the source of the revival of spiritual edu-

cation in the post-war years. Those were theologically gifted men, skilled in pedagogical work, with great life experience, and staunch in their convictions, for the time they lived in required from them not only hope, but also courage in confessing Gospel truths. Realizing how important for the preservation of the ecclesiastical, pedagogical, scholarly and theological traditions, is the attitude to their bearers on the part of the students the mentors of our theological schools in their educational work endeavour to see to it that the pupils and students of the seminary and academy have deep respect for these great men and preserve their memory with reverence. That is why, for instance, on special occasions the entire school family gather in the academy garden at the monument to departed mentors to pray for the repose of their souls.

The preservation of continuity is also promoted by using the theological works of the preceding generations of professors and teachers for the current tutorship and scholarly research. Up to the present, their educational programme and textbooks continue to be used at the theological schools as basic or auxiliary material. The theological works of scholars of the past are used by students in their semestral degree or course works or in writing the synopses. Studied still are the pastoral experiences of representatives of the old academy in holy orders. The theological schools keep the good tradition of remembering predecessors as can be seen, for example, in the jubilee issue of the anthology *Theological Studies*, which is devoted to the 300th anniversary of the Moscow Theological Academy.

The principal aim of all that is done in this field is not only the preservation of the spiritual wealth inherited from professors and teachers of the Moscow theological schools, but its creative assimilation and comprehensive use in theology and ecclesio-practical activities. The development of the inherited traditions at the seminary and academy proceeds in the context of the topical tasks of the Church life today, including the basic problems the theological schools are facing. At the same time, efforts are exerted to avoid both blind imitation of their predecessors and mo-

dernistic approach to their spiritual heritage. The reply to the question of how to achieve this, will be also given by our late mentors, who found their criteria of infallibility for their pastoral and theological works in genuine ecclesiasticity, inculcation with patristic traditions and gaining Orthodox spirituality.

The theological schools are scientific centres of the Russian Orthodox Church. Genuine loyalty to Church Tradition must be revealed here above all in aspiration to make theology more topical, answering the needs of Church life. As a rule, at present it is limited to academic learning and remains, so to say, "theoretical". Theologians are paying insufficient attention to the vitality and life-givingness of theology, as a result of which its applicable character has not been fully revealed so far. It is not by chance, therefore, that we still come across the phenomenon of perceiving dogmatic theology as a "dull subject", instead of as a vivid and effective preaching of God, which feed not only the mind, but the heart of the Christian; while moral theology is often associated with moral structures, with the systems of moral categories, and not with spiritual life.

Whereas the thousand-year-old history of the Russian Church bears witness that theological creativity can effectively influence contemporary life. In Old Russia, for example, theologizing was done not in scholastic treatises, but in the actual life of the Church, contributing in this way to the solution of many ecclesiastical problems. Theology helped to comprehend the very fact of the Baptism of Russ, the perspectives which opened up before the young Christian state, and the historical process as a whole; they theologized in sermons on actual ecclesiastical themes, in prayers, in homilies, and even in chronicles. It was then that "theology in colours" and "theology in architecture" had appeared in Russ.

Thus, the theological schools are facing two important tasks: first of all, they must include more broadly into the context of Church reality of today their theological heritage, and secondly, conduct theoretical theological study in organic unity with the practical life of the Church.



## The Chersonesus Find

*In February of this year an international church study conference on "Liturgical Life and the Church Art of Russian Orthodoxy" was held in Leningrad. It was the third such conference to be held in preparation for the Millennium of the Baptism of Russ. Papers submitted by participants not only supplied a wealth of new information on the history of church art, liturgiology and the spirituality of the Russian Orthodox Church, but also posed many new questions and offered interesting solutions to some old ones. A paper shedding new light on an extremely important event in the history of the Russian Church, viz. the baptism of the Grand Duke St. Vladimir Equal to the Apostles, was presented by S. A. Belyaev, Cand. Sc. Hist., a researcher of the Byzantine History Section of the Institute of World History of the USSR Academy of Sciences. From 1972 to 1984 he headed an expedition of the Institute of Archaeology of the USSR Academy of Sciences to Chersonesus, and his paper was entitled "The Uvarov Basilica Ensemble—the Place of the Baptism and Wedding of Prince Vladimir". The full text of the paper is currently being prepared for publication in the conference proceedings. In the meanwhile, however, we have asked the researcher to describe some of his main finds and conclusions for the benefit of our readers.*

The *Tale of the Bygone Times*, practically the only extant written source describing in detail the baptism of Prince Vladimir, says that the christening took place in ancient Chersonesus. In the chronicle narrative the baptism of the prince is associated with two other events: a long siege of the city and its capture, and the wedding of Prince Vladimir to Princess Anna, the sister of Emperors of Byzantium.

As we know, the chronicle text has for a long time been the object of critical analysis by many scholars who discovered in it a multitude of "discrepancies" and expressed doubts about Chersonesus (now Korsun) being the actual place of the baptism of Prince Vladimir. As is common in such cases, researchers either establish contradictions between different sources, or within one of them. Instead of trying to assess the background and the historical value of every individual source, they are treated as being of equal importance, while in actual fact the Russian chronicle is frequently regarded as an inferior and less authoritative source of information as compared with all others, although this must be just the other way round.

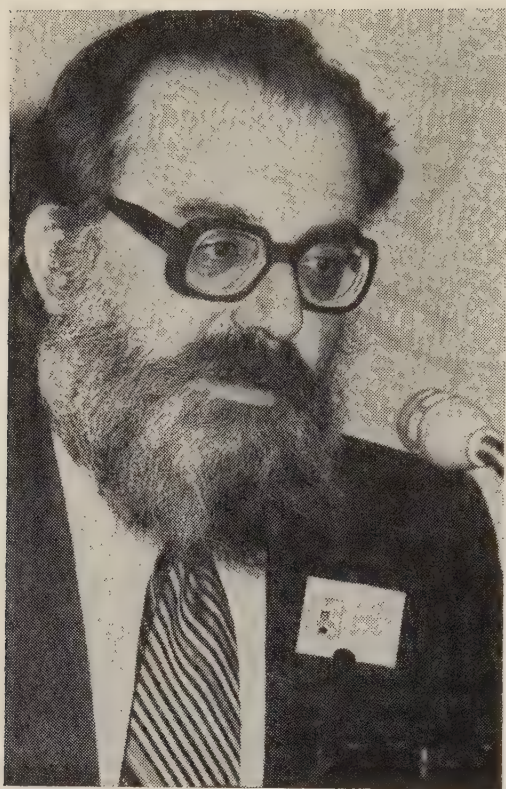
The aforesaid place deals with tracing the actual place in Korsun—in ancient Chersonesus—where Prince Vladimir was baptised. Thus the author takes for granted the chronicle witness that the prince was baptised in that town, which, incidentally, is also mentioned in all the later chronicles and recensions. The chronicler rejects all

other suppositions as coming from persons who did not know the truth.

We know from the chronicle that the baptism of the prince was preceded by a conciliar decision on the adoption of Christianity from Byzantium taken by the Grand Duke together with the boyars and the city elders. Thus the personal baptism of Prince Vladimir was an act of state importance in view of the aforesaid circumstances and the position of the Grand Duke in the social hierarchy of that time. This act marked the beginning of the process known as "the Baptism of Russ" or "christianization of Russ". Having determined the exact spot where the Grand Duke was baptised, it would be possible to say that this was the starting point of the Baptism of Russ.

But the paradox of the situation is that no Russian historian, either before or after the Revolution, has seriously considered the question of which church exactly in ancient Chersonesus was the place of the baptism of Prince Vladimir. Different opinions have been expressed on the matter based on different interpretations of the chronicle text as mentioning a church "in the middle of the city". This is usually taken in the literal meaning of the word as indicating the topographic city centre.

The first to suggest looking for the church in the centre of the ancient city was Gablits in 1786. On his plan the spot is shown as a knoll in the centre of historical Chersonesus. This opinion was later reiterated in the works of



S. Belyaev

Russian explorers of the Crimea of the first half of the last century. After the 1827 excavations which unearthed a church in the centre of the city site, the opinion was authoritatively developed by N. N. Murzakevich, a leading authority on the region north of the Black Sea. Bishop Innokentiy (Borisov) of Chersonesus and Taurida believed that St. Vladimir's Monastery was founded in Chersonesus to commemorate the baptism of Prince Vladimir, with the actual "spot" of the baptism being marked by a giant cathedral founded in 1861. Its ground floor housed an ancient Byzantine church as a museum relic. They also unearthed within it the "font", which, according to A. L. Bertye-Delagard, a prominent military engineer and an authority on Chersonesus, the author of two books about the city and the eye-witness of several archaeological excavations, is merely a twin grave. But the belief that Prince Vladimir was baptised on this spot is widely held to this day and is virtually undisputed. The church located in the topographic centre of Chersonesus was regarded as the place where Prince

Vladimir was baptised even by such leading authorities on the subject as Prof. S. P. Shestakov of Kazan University, his pupil N. P. Kondakov, and by a leading expert on Byzantine and Early Russian art who later became a Corresponding Member of the USSR Academy of Sciences, D. V. Ainalov, all scholars who wrote monographs about Chersonesus and its history.

In 1853, Count A. S. Uvarov unearthed the largest basilica in the old town which has since been called after him in scholarly works. Continuing the studies of the Uvarov basilica, the Odessa Society of History and Antiquities unearthed in 1876-1877 to the south of the main building a structure unusual in shape for the Christian architecture of Chersonesus. For a long time there was no clear opinion as to the function of this second building, which was believed to be merely another church, even despite the fact that it differed from all other Christian churches in Chersonesus in that it had no sanctuary and had a baptismal font. In 1892 A. L. Bertye-Delagard, who was only an amateur archaeologist, drew comparisons between the building and similar structures in Ravenna and other Byzantine centres and came to the conclusion that it was a baptistry. He also expressed the view, which was not substantiated, that if Prince Vladimir was baptized in Chersonesus, this could have taken place in no other church but this particular baptistry. His opinion was disregarded and, as has been mentioned before, the view that the baptism of the prince was held in the church located in the topographical centre of Chersonesus prevails to this day in scholarly literature.

Realizing that the solution of the problem depends to a large extent on the interpretation of the chronicle text, we concentrated upon it, and in particular on clarifying the meaning of the Slavonic expression "in the middle" which allows of two interpretations. The first is the literal one, but the second means being "within" something. Applied to the chronicle text, it would mean "within the city", "within the city walls", "in the city".

And that means that the church in which Prince Vladimir was baptized could have been located in any part of the city. Consequently, it became neces-





Chersonesus. Plan of the city. Bishop's quarter is marked with a circle

sary to take a good second look at all churches unearthed in Chersonesus during the 160 years of archaeological studies.

Our attention was again attracted by the building suggested by A. L. Bertye-Delagard as the place where Prince Vladimir was baptized and which has since been known to scholars as the Uvarov Basilica.

This is the biggest and the most monumental of the Christian places of worship in Chersonesus, and, one can assume, not only among the ones unearthed, but of all the churches ever built there in general. The Uvarov Basilica with the atrium is 96 metres long and 38.5 metres wide with the galleries. It ranks in size with the biggest basilicas in the principle cities of the Byzantine Empire.

There can be no doubt but that the Uvarov Basilica was a cathedral. One 9th-century text mentions a *basilica major*, a description that fully fits the Uvarov Basilica, which is much bigger than any of the 12 other basilicas unearthed in Chersonesus.

It is also important that the Uvarov Basilica is not located among other

buildings within one of the city districts, but is part of a huge ecclesiastical complex embracing several churches and a baptistry separated from the rest of the city by a large wall. The ensemble occupies an area equal to two major city districts. The nature of the buildings located within the enclosure, their planning and the size of the complex fully correspond to well-studied architectural monuments found in many Byzantine cities and known as "bishops' quarters" or "bishop centres".

But the most important and interesting fact is the presence of a baptistry within this complex, especially since no other church in Chersonesus has one. The importance of this monument becomes more clear if we address ourselves to the liturgical practices of the 4th and 5th centuries, which differed in many respects from the present ones. This primarily applies to the rite of baptism.

It was only the bishop who could celebrate the Sacrament of Baptism, which was administered, accordingly, only in cathedrals.

Of special importance is the fact that an unbaptised person could not enter a church during services and attend them

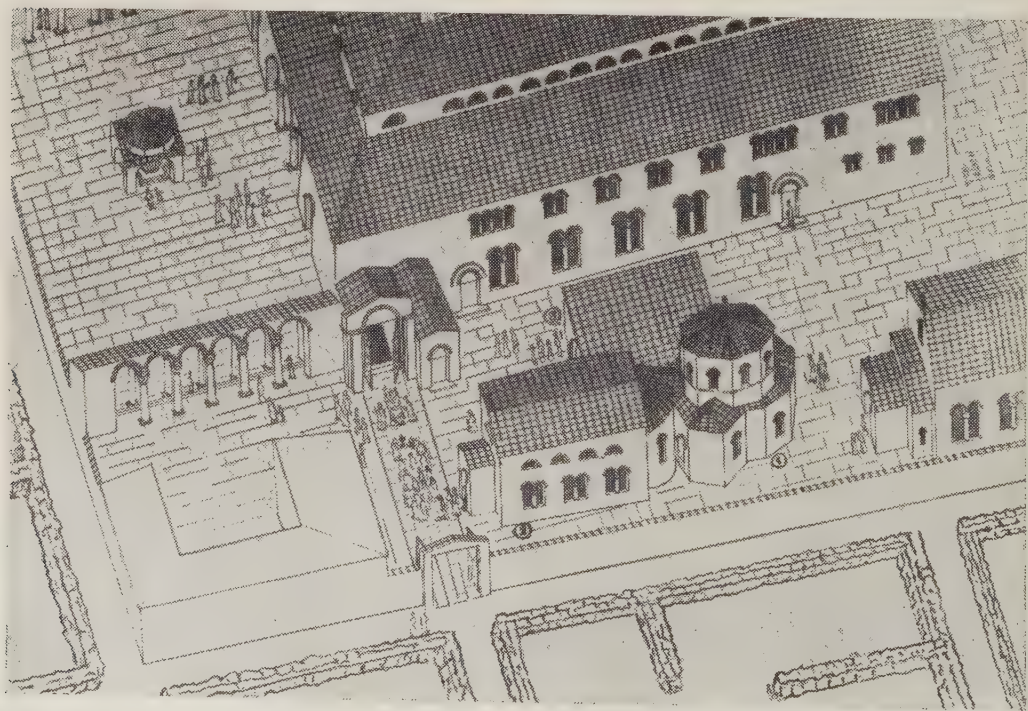
together with the faithful. That is why it was necessary to build separate baptistries which were located, as a rule, next to cathedrals, or even under one roof, but had to be separated from them in structure and composition.

The baptistry in Chersonesus was unearthed during excavations conducted by the Odessa History and Antiquities Society in 1876. The excavations were continued later and were resumed last in 1984 by an expedition of the Institute of History of the USSR Academy of Sciences.

The main building, octagonal in form, is topped with a cupola. Inside there are 3 sections, the eastern being the biggest and the other two—northern and southern—of an approximately equal size. The structure with the cupola is connected with the aforesaid buildings by doors. In the centre of the baptistry there is a font 1.35 metres in diameter hewn in the rock. On the northern side of the font there is a drain cut in the rock. On the bottom of the font there is a carved relief cross. Walls of the building have been preserved to the maximum height of 3.7 metres. According to descriptions left by early students of

the monument there were fragments of painted plaster on top of the walls. Several thousand squares of mosaics found at that time testify to the fact that the cupola and the tops of the apses were decorated with mosaics depicting the sky and stars. Preserved up to the beginning of this century were marble steps leading into the font, and the cross on the bottom was also inlaid with marble. The inner walls were faced with marble panels of various shades.

Attached to the main building from the south and north are two premises, and it was earlier believed that they were not part of the baptistry and its ensemble. During the work at the site in 1984 to 1985 it was established and proved that both these premises are an integral part of the baptistry, forming with it one single complex. This opinion was accepted by the academic council of the Chersonesus museum. The northern "wing" was intended for preparation for Baptism and the southern for the Sacrament of Chrismation. Later on, the southern "wing" was turned into a church which has been relatively well preserved.



The baptistry (reconstruction):  
1—room for baptism; 2—room for chrismation;  
3—room for catechising





**Ruins of the baptistry near the Uvarov Basilica.**  
 In the centre—the font in which Prince Vladimir was baptised.  
 The photo taken in 1984

In conclusion, I would like to say again that, bearing in mind the chronicle account of the baptism of Prince Vladimir in Chersonesus, one has to admit that it could have taken place only in the baptistry of the Uvarov Basilica, and the subsequent wedding only in the basilica itself.

Steps are now being taken to preserve many of this country's historical landmarks, including the Kulikovo Plain, the site of the Battle of Borodino and

the homes of historical and cultural personalities and great artists. The monument wherein Prince Vladimir was baptized ranks by right among the most important and interesting of them. Despite the large numbers of visitors, the architectural ensemble of the Uvarov Basilica is in a good state of preservation. It has been restored twice during the post-war years, and quite recently the Soviet Cultural Foundation discussed its reconstruction.

## Spiritual Pillar of the Church

We regard the Church and monasticism as being inseparably linked. The millennial history of the Orthodox Church in Russia is indissoluble from that of monasticism. What was the significance of monastic ministry in the past and why does it continue to be necessary to this day? Why should monastic prayer have a special importance? What lies at its bottom? In the article that follows the First Prorector of the Moscow Theological Academy, Archimandrite Prof. Evlogiy, Magister of Theology, considers these and other related questions.

\* \* \*

"Having originated at the dawn of Christian history, monasticism became widespread as part of the life of the Church of Christ and its most vivid manifestation. Expressing man's striving to find the noblest way to serve God and fellow men, monasticism was called to life through the Good News of Christ. It did not offer a different theology or a fundamentally different concept of life, but tried instead to secure a more profound insight into the principles of Christian doctrine and, guided by its spirit, to provide the conditions for the fullest possible realisation of the Gospel ideal by the Christian. As a living and active facet of Christianity, monasticism has amassed during its long history rich spiritual experience, evolving into a great ethical force that channels God's grace into the Christian world and builds this world.

"Today one can hardly discuss the history of the Church and her life in the world without reference to monasticism inasmuch as it could only have originated, and did originate, within the Christian Church. The Church embraces monasticism as a way of life, the highest level of existence for those of her members who are seeking the best way towards achieving the spiritual perfection and salvation in keeping with the Commandments of the Saviour.

"Embracing Christianity from the Orthodox East, the Russian Church has given the world many noble examples of monastic feats in the true spirit and power of early monasticism and its



great saints. The first Christian churches of Kievan Russ were immediately followed by monastic cloisters. The Kiev-Pechery Lavra well merits its name of the Russian Bethlehem, the starting point from which monasticism spread across the land.

"The establishment of Christianity in Old Russ firmly secured the monastic ideal in the Russian national consciousness, so that it became quite common to end one's worldly journey as a monk. This attitude can be regarded as being distinctly Russian. Being a monk was held in high repute and people tried to recreate the monastic atmosphere in private and public life. Church services in Russ were celebrated in keeping with the monastic rule, and we continue to use the Typicon to this day. And although, for various reasons, there may be some omissions, they fully accord with the monastic rule. This goes to show that our Church has never conceived of herself without monasticism and cloisters. The monastic profession has always been regarded as a noble one and the most complete offering a person could make, devoting the whole of oneself to serving God and one's fellow men. We are told that one cannot love



God without loving one's neighbour. This expresses the highest purpose of monastic vows, for in taking these vows a Christian undertakes to accomplish many labours in serving the supreme goal of the Gospel. A monk ceases to belong to himself, submitting totally to fulfilling the divine commandment of loving his fellow men as a concrete manifestation of his love of God.

"One can say with full confidence that monasticism is the spiritual pillar supporting the Church. It has given the Church a host of faithful servants, including primates, hierarchs, the clergy, theologians and writers. By its own fervent ministry monasticism aroused in the faithful a zeal for faith and inspired them to peaceful labours and spiritual feats for the sake of their Church and their country. Monasticism has given and continues to this day to give spiritual nourishment to the Church, something that explains a great deal in our church history. The common spiritual tenor of our Russian church fathers, such as St. Tikhon of Zadonsk and Bishops Feofan and Ignatiy, is that of asceticism. And although they all came from cloisters, they preached in the world, were linked with laymen through extensive correspondence, sharing with them their experience of the austere ascetic life filled with prayer, labours and pious meditation—a life of spiritual and physical purity.

"What was it that made people open their hearts to them? What accounts for our traditional attitude to monks as the most intimate and authoritative teachers of spiritual life? The reason lies chiefly in the fact that they have always been easily accessible and open to all, and always active. Monks discussed with people vital problems of life on the basis of their rich personal experience, and their answers were always unusual, new, vivid and truthful. Their counsels were not prompted by reason, books or imagination, but came from the depths of their hearts and the Russian faithful trusted them explicitly. They had full confidence in them because they realized that these were completely unselfish and unbiased teachers, who made great demands on themselves but were lenient towards others. People regarded them as dedicated labourers in the field of spiritual life who asked nothing in return for their labours

from those who sought their advice, except complete and confident frankness and openness of soul. This, to my mind, is the reason for the high spiritual authority traditionally enjoyed by monks in our Church.

"And to this day a pastor-monk is regarded as a noble and responsible person. The history of monasticism abounds in pastors of this kind, of whom it can be said that they "supported" the world by their inspired preaching and especially their labours of love. The life of a pastor monk extends beyond keeping his monastic vows and the cure of his own soul and embraces a priestly service for the salvation of the flock entrusted to him. He passes on to his flock experience accumulated over centuries of the spiritual Christian work to which he dedicates himself. This experience was amassed in cloisters, and today one can hardly overestimate the importance of the beginning of the restoration of the Optina Hermitage, a most important and welcome development. Great is the legacy accumulated by the Optina startsy. It brings us back to the heyday of the cloister and spirituality associated with it. The Optina Hermitage was remarkable in many ways, including its architecture, its stringent cenobitic rule based on that of the Holy Mount of Athos and its startsy, with their sacrificial ministry for the world which expressed the true Gospel significance of the monastic mission. It goes without saying that you can't just "reintroduce", or organize the tradition of startsy with its truly monastic spirit. St. Serafim of Sarov once said that virtue is not a pear and you can't pick it up and eat it. This metaphor fully applies to the traditions of monastic spirituality and spiritual counselling of startsy which took centuries to emerge. But the source was always one and the same: the rule of monastic life and, above all, of monastic worship itself. Why, one may ask, was Optina Hermitage able to produce outstanding startsy like Father Lev, Father Makariy and Father Amvrosiy? Simply because they lived by the fullness of monastic service, it was their "element" and it helped them grow into giants of Christian spirituality. They were theologians in the true sense of the word who beheld the spiritual world, and they communicated to others

only what filled them themselves to the brink and what they drew from the temple, divine services and the Sacraments.

"The whole of their inner life was built not only through service, but also through a profound understanding of the patristic writings. We know, for example, that in the past divine services in churches were interrupted several times to hear readings from the works of holy fathers, something which, unfortunately, is lacking today. The monastic rule of service has a rhythm of its own consisting of a succession of hymn singing, prayers and readings from various Paterikons. The notion of "service" embraces not only prayer as a grace-filled condition of the soul turned towards God and the saints, but also spiritual contemplation, reflection and listening. Being constantly immersed in this rhythm of monastic life, monks continued to learn, to grow spiritually and to gain experience. And speaking of the Optina Hermitage, there is, naturally, more to it than merely its walls, towers and churches, but primarily, the very order of its life—monastic and liturgical—which is associated with the heyday of starchestvo. Our main task and our duty today consists in restoring the monastic rule of life and genuine monastic service.

"Monasticism has laws of its own—spiritual laws which have to be stringently observed. That also applies to entering a cloister. Novices have to pass through all the stages prescribed for them. When I was a novice in the Trinity-St. Sergiy Lavra I was eager to be professed as soon as possible. But one of the brethren who had started out in Sarov once told me that he remained a novice for whole seven years. And I took his hint. People who entered Russian monasteries went through a form of rebirth, a spiritual affinity was established among the brethren who were but seldom moved from one cloister to another. The father superior personally picked his brethren and gave them a kind of spiritual birth. For a long time there were only twelve brethren in St. Sergiy's cloister, an established fraternity, which later yielded such rich harvest in cloisters all over the land.

"The Optina Hermitage was also famous for its 'patristic' publications which were an important part of its service, the service of its brethren and startsy and of the Russian Church. As it was, they served the Church and God's people not only by prayer, but also by word: by word of mouth and the printed word. The Optina Hermitage did extensive scholarly research and prepared texts and translations for publication, but this research was inseparably linked with penetration into the depths of patristic writings. It was not some merely "external learning" or wisdom, but wisdom spiritual, that which comes from understanding the acts of faith, from the unity of the letter and the spirit, from grasping the inner message of the words of the holy fathers and teachers of the Church. By publishing the doctrinal and ascetic works of the early Church Fathers, the Optina monks themselves assumed the role of "erudites of spirituality", who knew from personal experience what the holy fathers wrote about.

"But all the same, the foremost spiritual preoccupation of the monk is prayer, both explicit and the silent prayer. This is a great work and a great exploit. Through prayer the monk manifests love as the supreme spiritual force of Christian life which binds him with those for whom he prays. For love is the essence and meaning of life. While praying for himself, the salvation and perfection of his own soul, a monk devotes the greater part of his time, and his life, to praying for his neighbours, the Church and the Motherland and for the whole world. In this way he restores and replenishes the spiritual and vital power of love which is so scarce among people today.

"The ethical essence of monastic labour has been reflected in the behests of St. Sergiy of Radonezh, this prayerful intercessor for and guardian of the Land of Russia: 'Be attentive unto yourselves, O brethren, I pray you all: and have, first and foremost, the fear of God and spiritual purity and love without hypocrisy; and in addition to these—love of the needy, meekness with humility, fasting and prayer'."



## A Life of Work and Prayer

Convents have existed in Russia since ancient times. One of them, located in the town of Korets in Volyn, was founded in 1064 by St. Varlaam, Hegumen of the Kiev-Pechery Lavra. The nine-centuries-old convent stands on the bank of the Korchik River in which Prince St. Vladimir Equal to the Apostles baptized the local Slav population in 989.

For nine centuries now members of the community, like the wise Gospel virgins, have been keeping up the flame of faith burning in their lamps filled with the oil of purity, meekness, humility and longsuffering, abstinence and compassion. For nine centuries now they have been glorifying Christ with their life, setting to the outside world an inspiring example of following in the Saviour's footsteps. A truly countless number of people have been brought to Him through their exploit.

Having taken the veil within these walls, whole generations of nuns have indulged in abstinence, prayer, work and pious meditation, finally attaining unto an angelic image. To this day the faithful stream to the cloister, having despised the vain-glory and wealth of this world, seeking a life of toil and prayerful communion with Christ.

"A person who decided to embark upon a life of monastic service must have steadfast confidence and resolve," says Mother Superior

of the Korets Stauropegion Convent of the Holy Trinity, Hegumenia Natalia, "for the monastic path is a path of sorrow. This sorrow is the ceaseless contrition for one's sins. But there is also joy, the joy in the Lord. Monastic life is one of great toil, involving physical work, the acts of prayer and of self-improvement."

The sisters of the Korets Convent are preparing for the great jubilee of the Russian Church in work and in prayer. In January of this year an important addition was made to the holy shrines of the convent—the Korets Icon of the Mother of God "Warrantress of the Sinful" and relics of the Kiev-Pechery saints. It is a particle of the relics of St. Nicholas the Miracle Worker. With the blessing of the Chancellor of the Moscow Patriarchate, Metropolitan Vladimir of Rostov and Novocherkassk, the holy thing was brought to the convent by Archpriest Pavel Samchuk of the Orel Diocese. It was placed into an icon of St. Nicholas kept in the Side-Chapel of St. Iov of Pochaev in the monastery church.

The cloister has been renovated through the cares of Hegumenia Natalia and the nuns. Young apple-trees are sprouting fresh green leaves in the convent orchard. It is really significant that they begin their life here in the year when the Russian Orthodox Church enters the second millennium of her existence.



The Korets Stauropegion Convent of the Holy Trinity



## The Talent of Kindness



This picture was taken in February 1988, at the height of preparations in the Soirino workshops for the Millennium of the Baptism of Russ. Who, if not the veterans of the workshops, can come to the assistance of their fellow workers and offer them valuable advice?

Speaking of veterans what distinguishes them from most others? I think you can call it the gift of kindness: Without this gift the skilled specialists would have been unable to score

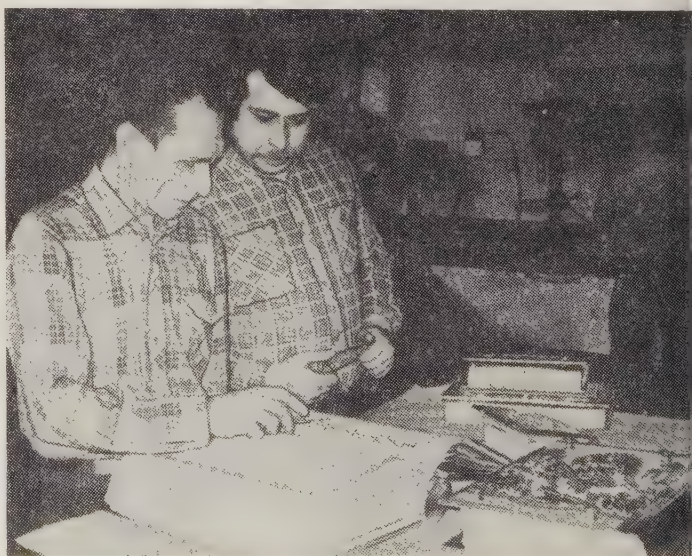
their own achievements and help their younger fellow workers to do the same by patiently training them and sharing with them the secrets of the craft.

The eleven veterans asked Svetlana Vasilyeva, head of the personnel department who took up her post only a year ago, to join them for this photograph which is deeply symbolic of the link between generations.

You see on this photograph from left to right: S. Volchok,

a cardboard section worker; S. Rakhmanov, an assembler; T. Abramova, head of the technical inspection section (seated); N. Galaktionov, an engraver; V. Kuptsov, a stamper; M. Sorokina, an enameller; S. Sokolov, an assembler; S. Vasilyeva, head of the personnel department; N. Karpov, head of the photo laboratory; E. Gromov, a forwarding agent; A. Rybakov, chief artist; and G. Voylochnikova, silk printer.

Boris Ivanovich Moiseyev, a veteran of the Great Patriotic War, has been working at the workshops of the Moscow Patriarchate for 24 years. Eight years ago he was joined by his son Vladimir who has learned a great deal from his father, a leading expert in his field. They specialize in book binding and restoration and make gospel covers. On the photograph: B. Moiseyev and his son working on the restoration of the Liturgical Gospel and Apostle for the Kazan Diocese.





## On the Sunday of All the Saints Who Have Shone Forth in the Land of Russia

In the Name of the Father, and of the Son and of the Holy Spirit

Our Orthodox Church dedicates this Sunday to the commemoration of all the saints who have shone forth over the centuries in our Motherland. On this day, solemn magnification is sung in all the churches: "We glorify you, all ye holy ones who have shone forth in the land of Russia, and we honour your holy memory: for ye do pray for us unto Christ our God!"

This feast day, brothers and sisters, is extremely important to us, because, by turning to the saints and recalling their feats, we gain new strength through their intercession for us. St. Paul, in his Epistle to the Hebrews, says that many men have pleased God. Their names are unknown, but so great and lofty was the sanctity of their lives that *the world was not worthy of them* (Heb. 11. 38). And we, brothers and sisters, remembering the acts of piety of the saints who lived over the centuries in our country, also bow to them with reverence, although the names of many of them are unknown.

We venerate sacredly St. Andrew the First-Called, the disciple of Christ who travelled from the shores of the Black Sea, from the boundary of southern Caucasus, right up to the Baltic Sea, and blessed our land; we remember St. Clement, Bishop of Rome, who was banished to the Crimea and died there leaving to us his holy relics, and we also remember other saints who, from times immemorial, have laboured within boundaries—the Apostle Simon the Canaanite and Nino, Equal to the Apostles, the Enlightener of Georgia. We remember the first martyrs of Russia, Feodor and Ioann, who suffered for confessing Christ; we remember Princess Olga, Equal to the Apostles, and her grandson, the Grand Duke Vladimir, the Enlightener of Russia; we remember the sufferers Princes Boris,

Gleb and Igor—the first Russian confessors. We remember Antony and Feodosiy of the Caves; Sergiy, Nikon and other miracle workers of Radonezh; Iov of Pochaev; the assembly of saints of Vologda and Vyatka; the enlightener of the North, St. Stefan of Perm, and the Perm saints; the enlighteners of Siberia, Innokentiy of Irkutsk and Ioann of Tobolsk. We remember by name all who have laboured spiritually in our country, and yet, however deep and strong our memory, we cannot name even a minor part of all those whose lives were pious and filled with spiritual acts, and who, with strong faith, had confessed their hope in God and inherited the Eternal and Blessed Life.

Many hundreds and thousands of righteous people are living amidst us today too; invisibly to us and to the world, they are accomplishing Christian feats. Today's feast makes us ponder over the fact that each member of the Church is standing in this row of saints, only some have already reached the Throne of God, while others are still on their way to it; some are proceeding with a firm and quick step, others are stumbling along, and some, perhaps, do not want to advance at all. But the Lord is pointing out the way to each and leading some strictly, some tenderly, at times changing strictness to tenderness, at times as though leaving us without His guidance for a time testing and awakening our zeal through trials. All of us, brothers and sisters, are members of the Church, we have all passed through the font of Baptism, and we are all obliged to be holy and devoted to God. Perhaps this is too daring and tempting to speak of and listen to, but it is truly so. The Lord wants all of us to be really holy. Our Lord Jesus Christ did not say to anyone in particular,

but to all of us: *Be ye therefore perfect, even as your Father which is in heaven is perfect* (Mt. 5. 48), and *who-soever doth not bear his cross, and come after me, cannot be my disciple* (Lk. 14. 27). Therefore this Sunday is a day of special responsibility for each of us before God, a day of testing our conscience and our souls.

We sometimes begin to argue with God, argue with our conscience seeking ways to justify ourselves, saying that we have neither the strength nor the conditions to live a holy and righteous life. Remembering St. Sergiy and comparing ourselves to him, we say: "Indeed, he retired into a dense forest, but how can we imitate his feat living in a noisy city?" Remembering St. Serafim, his love and kindness to people, we say: "How can we follow him when everything irritates and tempts us?" Recalling our weaknesses and sicknesses, we say that the saints are following their own paths, but we sinners, trusting in God's mercy will proceed by an easier road. The Lord will forgive!

Let us, however, imagine the *cloud of witnesses* (Heb. 12. 1), as St. Paul says meaning the innumerable host of saints, known and unknown, glorified and unglorified, and let our conscience be smitten because the conditions which they had to bear were far from easy, but they did not silence the voice of their conscience, whereas we are often living as though in a dream. But in Holy Scripture it says: *Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light* (1 Pet. 2. 9). There are many other words of our Lord Jesus Christ, as well as of the Holy Apostles, that can be adduced in order to awaken our conscience and say: there is no justification for our faintheartedness. Let us, therefore, brothers and sisters, as often as possible recall the examples of the lofty everyday lives of the saints, which are passing before our very eyes, having become the historical property of our Church.

Throughout the centuries, notwithstanding the conditions that existed, men of all walks of life, of every call-

ing, have gone to God and were saved; and the Orthodox believers perfected their spirit; and if we, forgetting our call to sanctity, go astray from the Lord's path and refuse to give an answer before God and our conscience, then there is no justification for any of us. I shall give you an instructive example. When His Holiness Patriarch Aleksiy became a monk and was ordained hierodeacon, his starets, a skete hieromonk of the Trinity-St. Sergiy Lavra, said to him: "Henceforth thy life must be as though a precious crystal vessel had been placed in thy hands, filled to the top with water, and thou must walk so that not a drop spills from it."

We too have a holy and precious crystal vessel, and the water in it is the pledge given to us by our Lord in the font of Baptism, and life must be passed, not with idle hands, not with a vacant look, but choosing with careful steps and attentive eye the path which will help to preserve the pledge of grace in the soul, in thoughts and deeds. When we, beset by earthly emotions, control our passions, when we hold our tongue from uttering irritated words, when we strengthen peace in our souls, we will preserve this holy thing. Remember as St. Serafim said: "Attain peace in your souls and around you thousands will be saved." And indeed, when a man is tranquil, when his soul rejoices, when he guards himself from sin, we are drawn to him and his example helps one to find his salvific path.

The commemoration day of all the saints, who from ages past and up to now have been witnessing to the faith of their holy lives within the bounds of our country, whose names are countless, whose example is always alive and obligatory for us, let it serve us too, to show us how to follow one's path in life. May God help us to repeat the path of the saints in our own way. The path of each is unique, but must lead us to the Kingdom of Heaven, to which the Lord calls us and where the Mother of God awaits us, and the saints open wide their kind arms to welcome us. Amen.

PITIRIM,  
Metropolitan of Volokolamsk and Yuriev





**GRAND PRINCESS  
ST. OLGA EQUAL  
TO THE APOSTLES**

*Baptised in the mid-10th century, St. Olga was an active proponent of Christianity in Russ. She is remembered as a great contributor to the creation of the statehood and culture of Kievan Russ. Her feast day is July 11/24.*



### ST. VLADIMIR'S CATHEDRAL IN KIEV

*The cathedral dedicated to the enlightener of the Russian Land, Prince St. Vladimir Equal to the Apostles was erected in Kiev, the cradle of Russian Christianity, in 1862-1882 on donations of the faithful from all over the country. The murals were painted by V. Vasnetsov, M. Nesterov and other outstanding Russian painters. Enshrined in the cathedral are the relics of St. Makariy, Metropolitan of Kiev, the Hieromartyr († 1497) and St. Barbara the Great Martyr translated from the Kiev Santa Sophia, formerly the central cathedral of Kievan Russ.*





### CATHEDRAL OF THE DORMITION IN VLADIMIR

*The Dormition Cathedral in Vladimir was built by the Orthodox Prince St. Andrei Bogolyubsky in 1158-1160 when he transferred his capital from Kiev to Vladimir. At the time of Metropolitan Maksim of All Russia the cathedral became the main church of Russia.*

*It is built of white stone and decorated by frescoes of monks Andrei Rublev and Danil Cherny. The Cathedral of the Dormition in Vladimir is the prototype of the Dormition Cathedral in Moscow.*



**THE APOSTLE ST. ANDREW THE FIRST-CALLED  
AND ST. ANTONIY OF PECHERY**

*According to Russian Chronicles, the Apostle St. Andrew the First-Called visited Russ and erected a cross on the spot where the city of Kiev was later built. He also predicted that event, saying that the grace of God will shine forth from this great metropolis. The Russian Orthodox Church venerates Apostle St. Andrew as her heavenly patron. His feast days are June 30/July 13 and November 30/December 13.*

*St. Antony of Pechery (983-1073) founded in 1015 the Kiev-Pechery Monastery, the first spiritual centre of Russ. He is venerated as the founding father of Russian monasticism. His feast days are July 10/23 and September 28/October 11.*





### THE VLADIMIR ICON OF THE MOTHER OF GOD

*From the Moscow Monastery of St. Daniel. 16th-century copy*

*The Vladimir Icon of the Mother of God is among the most venerated icons in the Russian Orthodox Church. Its feast days are May 21/June 3, June 23/July 6 and August 26/September 8.*



THE TRINITY CATHEDRAL OF THE MOSCOW MONASTERY OF ST. DANIEL  
1833

*During the celebrations to mark the Millennium of the Baptism of Russ there will be festal divine services in the Trinity Cathedral of St. Daniel's Monastery—the new spiritual and administrative centre of the Russian Orthodox Church.*





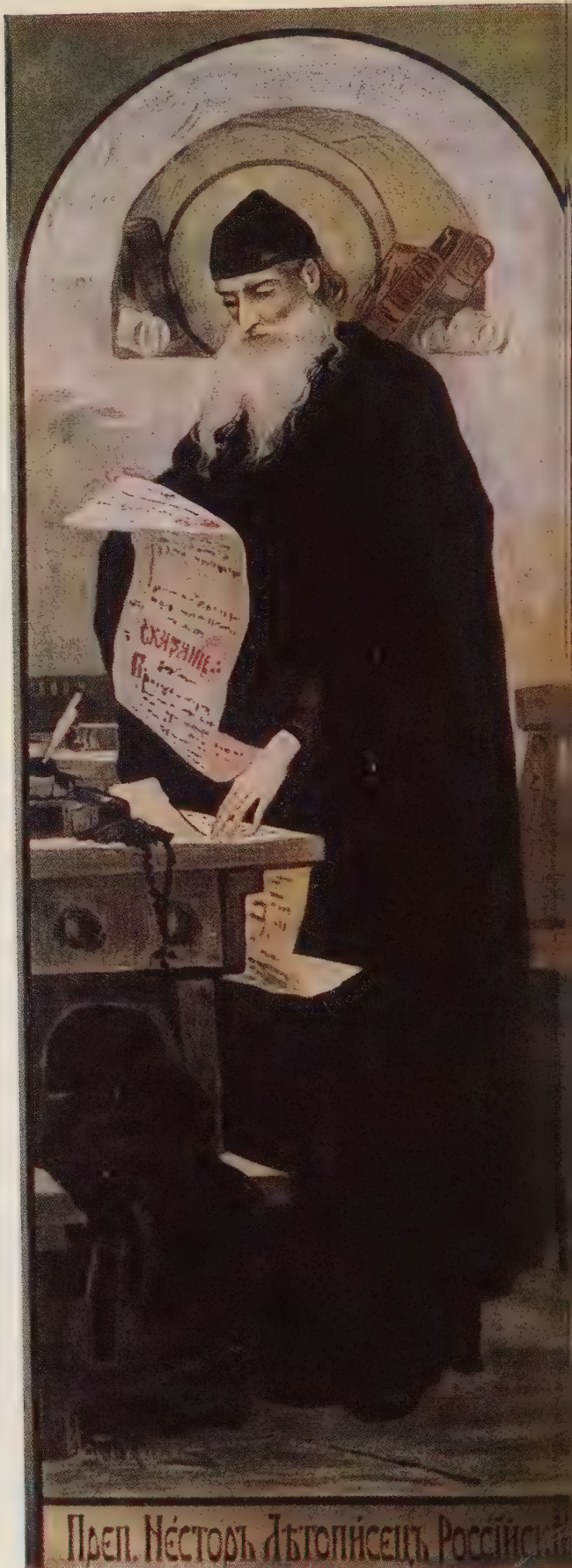
### ST. VLADIMIR'S CATHEDRAL IN LENINGRAD

*The construction of the cathedral was started in 1710 by architect Pietro Fiesini whose design was altered on the cathedral at the Fortress of Sts Peter and Paul, and ended in 1789, by architect Antonio Rinaldi, who took as the model the Moscow Dormition Cathedral. In 1845 it was dedicated to the holders of the Order of St. Vladimir. Its main shrine is the Kazan Icon of the Mother of God.*

**ST. NESTOR  
THE CHRONICLER**

*A monk of the Kiev-Pechery Monastery, St. Nestor the Chronicler (1056-1114)—the author of the "Tale of Bygone Times", who first disclosed the origins of Russ. It to him that we owe our knowledge of the Baptism of Russ, the first Russian saints, churches, cloisters and hierarchs of the Russian Church. He interpreted the history of Russ as part of universal history, the history of the salvation of the human race.*

*His feast days are September 28/October 11 and October 27/November 9.*





## The Sermon in the Russian Church

*The role of the sermon in the Russian Church today can be correctly understood solely in the light of the entire millennial development of homiletics in Russ which, for its part, reflects the universal Christian problem of ministry.*

*The thousand-year history of the Russian sermon can be divided into two unequal periods which are fundamentally different in the nature in which problems of church edification are resolved. The first period lasted from the 11th to the mid-17th centuries. This was a time of organic, direct perception of the liturgical life of the Church, of deep mutual penetration of divine service and everyday life. First and foremost the service itself, with all its text-containing elements both within liturgical structures per se and outside them, became the sermon during this period. The period since the 17th century dialectically opposes the first as a consequence of the loss of a perception of the hymnographic sermon that was direct and did not require explanation. There appeared a need for a new interpretation of liturgical Tradition that had become little-understood. The sermon was separated from the service and became a heterogeneous element automatically incorporated into it.*

11th-17th-century sermons can be classified as written, book sermons. The main form of conveying and perceiving Christian knowledge and instrument of involvement in ecclesiasticism for most Russian people of the time was the hearing of church service, i. e., a complex choral-literary composition which included excerpts from Holy Scripture and hymnographic works varied in genre, readings in the form of synaxaria, prologue articles, patristic rhetoric and ascetic exhortations. Many Russians—not at all a small circle of intellectuals—replenished this source of preaching with independent reading of diverse translated Byzantine and rapidly developing original Russian exhortatory literature.

Russia received this type of preaching from Byzantium ready-made. Christian oikoumene began to rapidly satiate liturgical life with poetic hymnography from the 5th century. A general law for a mature, conscious faith can readily be described in this. Catechisation, after all, is only needed initially. Pragmatic didactic functions, and hence makes sense, only when it is perceived as the highest ideal. However, when its lessons have been learned, the need for it disappears. However, the Christian consciousness needs an incessant stream of discoveries and transformations for constantly drawing nearer to Hypostatic Truth. Hymnography is the simplest means of registering and endlessly recreating the encounter with God that has taken place in the soul of a holy hymnodist.

The translation of Byzantine sermons into Slavonic ensured the freshness and liveliness of their perception in Russ. What in effect occurred was the transplantation of Byzantine ecclesiastical culture into new soil. This enabled Russians immediately, during the lifetime of the very first generation after the Baptism of Russ, to set about augmenting the wealth they had received. This is how the Sermon on *Law and Grace* by St. Ilarion of Kiev (†11th century)—a wonder of Russian theology—is assessed.

The pre-Mongol period (10th-13th centuries) was a time of lively perception and profound comprehension of liturgical preaching. Proof is the fact that St. Kirill of Turov († 1183) delivered his sermons—an interpretation of the Gospel—in forms adequate to liturgico-hymnographical expressiveness. However, his liturgical works—prayers and canons—rather than his solemn homilies are considered his sublime achievement. The works of St. Kirill were understood and loved in Russ; they were copied and circulated in large quantities and were included in many manuscript collections together with the patristic works.

The period of the Mongol-Tatar yoke (second half of the 13th-15th centuries) was not one of complete spiritual decline; it was a time of accumulation of spiritual depth and inner comprehension of Christianity. At this time a new translation of the New Testament was made by St. Aleksiy of Moscow († 1378). The sufferings of the Russian people under the yoke of the invaders brought forth a spiritual giant—St. Sergiy († 1392), the gatherer of the land of Russia.

The disciples of St. Sergiy for their part established in the lands of northern Russ hubs of spiritual enlightenment—monasteries, which, owing to the copying of books and the collecting of monastery libraries became centres of culture. St. Sergiy was the inspirer of the iconography of Andrei Rublev († first half of the 15th century), who painted the immortal "Trinity" in praise of his teacher, and he was the inspirer of Epifaniy the Wise († circa 1420), the author of the *Life of St. Sergiy* and the *Life of St. Stefan of Perm*. In the works of Epifaniy, in his "interweaving of words", the poeticization of hymnographic sermons reaches its apogee. Epifaniy comes to exert an impact on the reader chiefly through the inimitable poetic structure of the text.

In the 16th century book preaching acquired greater functional diversity, which attests to the

considerable changes that were taking place in the lives of Russian people. Peace, which ensured economic development, had brought a greater variety of phenomena, which found their natural reflection in church sermons. The patriotic preaching of Archbishop Vassian of Rostov († 1481) and of Father Silvestr († 1566) shows the involvement of the Church in the affairs of state. The patriotism of the ecclesiastical community in the 16th century intensified this involvement, and the historiosophical reflections of Starets Filofei († 1542) led him to the highly eschatological idea of Moscow as the Third Rome. The spiritual activity of St. Sergiy was developed in the 16th century in the preaching of hesychasm by St. Nil of the Sora († 1508). St. Iosif of Volokolamsk († 1515) combines the contemplative school of monasticism with efficacious social ministry. The conditions of the time provided for the development of exhortatory didactics: it is these goals that the "practical philosophy" of Metropolitan Daniil of Moscow pursues. Standards of Christian living are elaborated in the preaching of Archpriest Ermolai Erazm († mid-16th century) and Silvestr. The enlightening preaching of Holy Monk Maksim the Greek († 1556) helps Russians determine their place in the Christian world.

The watchword of the 16th century, however, was the overcoming of heresies: the heresies of the judaizers at the beginning of the century, and, in the middle of the century, the heresies of Feodosiy Kosoi and Matfei Bashkin. The antiheretical preaching of Sts. Iosif of Volokolamsk and Zinoviy of the Otensky Monastery († 1568) attests to their recognition of the beginning of a crisis of the liturgical book sermon. The formal reason for the appearance of both heresies was the nontraditional interpretation of Holy Scripture, i. e., the problem of a correct understanding and theological interpretation of Scripture and patristic Tradition was being posed for the first time.

In the 17th century the problem of interpreting Christian truths again became very acute, but in a different sense this time. In perception of the service the accent at that time had shifted towards choral-musical aestheticization to the detriment of content. The contradiction between a pious attitude to a holy text and comprehension of its meaning had become extremely exacerbated. On the one hand, there was a sacralization of each letter, even in peripheral liturgical works, which predetermined the drama of the Old Believers schism which erupted in the latter half of the 17th century. On the other, the loss of the authentic understanding of the liturgical language fully revealed itself, which was mirrored, for example, in the defence by adherents of "ancient piety" of the absurd

mistakes that had accumulated over the centuries in the course of copying books.

In the 17th century it became clear to all that the former liturgical interpretation of Christian truths had ceased executing its function and itself had required an interpretation. For this reason an intermediary appeared between the tradition of liturgical preaching and the changed consciousness of the people. The new interpretation of Christian truths was based on principles entirely different from liturgical and book sermon. By the 17th century the service with its hymnographic structure had exerted a predominantly spiritual-aesthetic influence and has almost completely lost its importance as food for thought. For this reason liturgical preaching was counterbalanced by a rational interpretation that compensated for the lack of exhortatory didactics.

The appearance of the new type of sermon in Moscow is associated with the name of Hieromonk Simeon of Polotsk († 1680), a graduate of the Kievan College, founded by Metropolitan Petr Mogila, the organizer of the Higher Printing Office in Moscow (1678), the mentor of the tsar's children (beginning in 1667), a playwright and a poet. His preaching activities resulted in the publication of two collections of sermons, which were put out immediately after his death: *Spiritual Lunch* (1681) and *Spiritual Supper* (1683). The scholastic logic adopted by Simeon of Polotsk as a form-shaping principle did not enable him to surmount the limitedness of a rational conveyance of Christian tradition. His preaching could have been of importance solely as a mechanical replenishment of the lost functions of liturgical interpretation.

Naturally, the first experiments of the new mediation of Christian liturgical tradition far from exhausted its possibilities. A synthesis of Kievan scholasticism and the former liturgical interpretation steeped in early patristic culture was immediately observed in the Moscow medium. The new approach and the traditional interpretation were synthesised most fully in the homilies of St. Dimitriy of Rostov († 1709). The main endeavour of his life was the compilation of a new edition of the hagiographic code of the *Chetii Minei* (1684-1705), and he profoundly absorbed the spirit of ancient hagiography, patristics and liturgical poetry. In his sermons a personal audacious prayerful turning to God, which is deepened by his mastery of the language and by inner impulses of Orthodox mysticism, is combined with an exhaustive development of the theme built into the balanced rhetorical organism.

This cannot be said of his contemporary, Metropolitan Stefan of Ryazan (Yavorsky; † 1722). Admittedly, the homiletics of the Patriarchal



icum Tenens, which took shape in the last decade of the 17th century in the South Russian addition, underwent during his Moscow period (from 1700) a patent evolution towards the early patristic models.

The function of interpreting Christian truths cannot be performed by abstract scholastic clichés. The task of preaching is mediation, namely, bringing evangelical truth to the entire people of the Church, and to each listener individually. Attention to the addressee of the sermon and a study of concrete conditions became the chief preoccupation in the further development of homiletics in the 18th century.

One of the key places in this process is held by Archbishop Feofan of Pskov (Prokopovich, 1736) who, according to literary critics, was, like Metropolitan Stefan of Ryazan, a representative of baroque in Russian literature. The ideas of the West European Enlightenment also exerted an influence on him. Archbishop Feofan is the author of *Rhetoric* (1707); he purposely departs from the artificial complexities of scholastic eloquence, but lapses into the other extreme. In an effort to make the sermon more relevant, he turns it into a mouthpiece for glorifying the reforms and state activity of Peter the Great; in essence this is no longer homiletics but publicistics resounding from the pulpit.

Nevertheless, the 18th century gave Russia a preacher who has remained unsurpassed in his knowledge of his flock, a knowledge nourished by the fervent love of a compassionate heart. This man is St. Tikhon of Zadonsk († 1783). After he superannuated in 1767 he no longer delivered sermons before the people, but his influence spread throughout Russia thanks to the books he wrote: *A Spiritual Treasure-Trove Collected from Around the World* (1770) and *On Genuine Christianity* (1776). The extreme simplicity of the literary form notwithstanding, his works attract the reader with the inexhaustible joy and hope which resound in his every word. The limitless arsenal of life situations, natural phenomena and Gospel images, which is presented each time as an inimitable and joyous revelation, makes what is essentially the strict moral exhortation of St. Tikhon exciting reading.

Whereas the sermon of St. Tikhon of Zadonsk, which mirrored the influence of the century, is not inferior to the finest examples of patristic exhortations, the overall background of homiletics in the Russia of those times bespeaks a transformation of lofty Christian ideals into the humanistic notions peculiar to the Enlightenment. Nor did Metropolitan Platon (Levshin; † 1812) of Moscow avoid the trends of the times. His preaching is predominantly moral didactics narrowed by the prevalence of concrete moral recommendations. Metropolitan Platon reduces

all theological themes to particular life situations. He not so much is engaged in drawing the flock to a cognition of the heavenly as grounds its salvation on the proper organisation of earthly life. The positive fruit of such an orientation is manifest in the energy of penance with which his preaching is palpably charged. Metropolitan Platon draws the errant and sinners back to the faith by reminding them of God's mercy.

The parishioners of the Metropolitan of Moscow in the first decades of the 19th century were no less secularised than those in the late 18th century. However, Metropolitan Filaret Drozdov († 1867) selected a preaching trend which differed drastically from the moralizing of his predecessor, Metropolitan Platon Levshin. The notion "theological sermon" best defines his preaching style.

The reason behind Metropolitan Filaret's choice of theological sermon, which greatly stands out for its aesthetic influence as well, is the same as the one that defined the choice of moral didactics by Metropolitan Platon. It is the secularisation of the consciousness of the flock. However, whereas Metropolitan Platon was absorbed in conveying the truths of morality to his listeners and his sermons were mostly geared to a sense of duty in people, Metropolitan Filaret selected another path for influencing people's hearts, inasmuch as it was obvious to him that outright moralizing would not have due success. The preaching of Metropolitan Filaret is directed at a person's spirit through influencing the sense of the fine in him. This chain of mediation, which depends on an aesthetic sense, is at first glance less reliable than direct admonishing, but in the context of secularisation Metropolitan Filaret preferred it to outright moralizing. He trusts the aesthetic sense in a person's spiritual education; furthermore, he trusts man in general. Unlike Metropolitan Platon, he not so much strives to inculcate in his flock obedient fulfilment of ethical imperatives as pose the task of moulding a believer into a spiritually active individual by acting upon him "from within", through his intellect, and awakening in him an interest in spiritual questions.

Another outstanding representative of theological preaching who stands on a par with Metropolitan Filaret Drozdov is Archbishop Innokentiy (Borisov; † 1857) of Kherson. While still assistant rector of the St. Petersburg Theological Academy (1825-1830) and rector of the Kiev Theological Academy (1830-1841), he successfully used the method of historical criticism in New Testament studies. The Gospel and Holy Scripture figure even more prominently in his preaching than they did in that of Metropolitan

Filaret. The sermons of Archbishop Innokentiy exhibit two important features. One is an exceptionally strong living faith, which enabled him not only to boldly penetrate the psychology of evangelical situations, preserving profound chastity in the process, but also illumine for others with the light of faith what was concealed behind ordinary phrases. The second is the fundamental aesthetic element which was basic for him as well as for Metropolitan Filaret. Furthermore, whereas Metropolitan Filaret aestheticizes nuances and details, Archbishop Innokentiy makes the subject of the sermon the object of joyous discovery and admiration. Underlying each of his sermons is a fresh, original concept, a refined metaphor or unexpected allegory, which he draws in correlation with the image and what is being portrayed. Archbishop Innokentiy is inexhaustible in his discoveries of ever newer lines of nonstandard development of the sermon.

The quest for expressiveness and efficacy in preaching led Archbishop Innokentiy, as well as Metropolitan Filaret, to a personal interpretation of the Gospel and to the conveyance of their vision and spiritual zeal to the flock. The success of this type of preaching is shaped from components which are rare gifts in people: purely human talent and profound theological erudition, on the one hand, and lofty spiritual gifts, on the other. Therefore, the main shortcoming of this homiletic trend is that Gospel truth is made too dependent on a personal, subjective reading of it by the preacher. There is always the danger that truth will be either distorted or proclaimed unexpressively.

The latter half of the 19th century witnessed a new trend in ecclesiastical life in Russia. At that time academic theology rediscovered the patristic heritage for itself in connection with the translations that had been begun of the works of the Holy Fathers into modern Russian. The most aesthetically-minded segment of monastics found in it the ideals of spiritual life and prayer of the heart that had been partially lost in the 18th century. Bishop Ignatiy Bryanchaninov († 1867) was one of the first to counterpoise patristic preaching to a subjective interpretation of the Gospel. Having received a brilliant secular education, he became disenchanted during his youth with everything attractive about human wisdom; he sought truth in its sources and found it in the Gospel and the works of the fathers. In the foreword to the first volume of his essays he wrote: "The main feature that sets apart the work of ancient monastics from that of modern ones is the fact that the monastics of the first centuries of Christianity were guided by God-inspired mentors, while today... monastics must take as their guide Holy Scripture and the patristic

writings, due to the extreme impoverishment of the living vessels of Divine grace" (*Works* Vol. 1. "Ascetic Experiences". St. Petersburg 1905, p. 83).

This means that the Russian sermon in the second period of its millennial development, in the form of a mediated interpretation of Tradition, has come full circle back to patristic homiletics. The only difference is that the living perception and comprehension of Gospel preaching in ecclesiastical Tradition, which had been lost in the course of the development of language and consciousness over seven centuries, was returned in the 19th century thanks to the translations of patristic writings into the new language.

Bishop Ignatiy compiled the *Patericon*—collected sayings by holy monks and stories from their lives. In his own works he sought to exclude intellectual arbitrariness. His attitude to the Gospel is telling in this sense: he is the antipode of Metropolitan Filaret Drozdov and Archbishop Innokentiy Borisov. Whereas they regarded the Gospel as an inexhaustible source of innermost truths that could be cognized, Bishop Ignatiy underscored the lack of originality of his interpretations with references to the Holy Fathers (*ibid.*, Vol. 1, p. 115; Vol. 2, St. Petersburg, 2nd edition 1886, pp. 6-7). Unlike theological preaching, where Gospel quotes are frequently a means for forming theological or exhortatory concepts, for Bishop Ignatiy the Gospel was always a goal. All he revealed was the direct meaning; he avoided allegories, all his interpretations being direct conclusions from Holy Scripture.

In his search for spiritual expressiveness Bishop Feofan the Recluse († 1894), a contemporary of Bishop Ignatiy and his equal in scope and spiritual strength, came to discover new forms of preaching in comparison to the achievements of Bishop Ignatiy, or, rather, he came closer to the patristic sources of homiletics. Bishop Feofan takes credit for restoring the liturgical nature of the sermon.

In his efforts to meet the need for systematization that had been instilled in him by his seminary and academy education, Bishop Feofan chose Orthodox divine service as the most perfect expression of Christianity. The liturgical calendar paradoxically combines a cyclical repetitiveness and inimitable recollection, the actualisation of the Last Supper, the Eucharist and, again, the events of the Holy history. The divine service is not a closed, finalised, static system; it is open and in a state of flux and for this reason conveys most fully the inimitable flow of life. On the other hand, Bishop Feofan drew on an achievement of his age—the publicistic possibilities of the periodical press.



It is not difficult to trace the genesis of his homiletic forms. Bishop Feofan superannuated in 1866, and, beginning in 1869, regularly published short religious articles in the St. Petersburg-based weekly of V. I. Askochensky (1820-1879) entitled *Domashnyaya Beseda* (Home Talk). It is noteworthy that F. M. Dostoevsky wrote his *Diary of a Writer* in the 1870s. Two giants simultaneously preached to Russia. From the 33rd issue of 1870 to the 10th issue of 1871 articles gave way to "Letters on Spiritual Life". Bishop Feofan had already been well familiar with the ancient epistolary genre. In 1860 he published *Letters on Christian Living*, which he had written to Princess P. S. Lukomskaya from Constantinople, where, in 1856-1857, while he was still an archimandrite, he was fulfilling the obedience of rector of the embassy church. With their intimacy—a feature of this genre, the "Letters" published were as if addressed to each reader personally: every week the reader had a hear-to-heart talk with the recluse of Vysha.

The publication of his "Thoughts for Each Day of the Year According to Religious Readings from the Word of God", which was begun in 1871 in Volume 6 of *Domashnyaya Beseda* was a natural continuation of the search for forms of printed homiletics that accorded more precisely with the spirit of the Church. Thus, Bishop

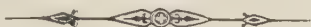
Feofan regards the liturgical cycle of Gospel readings, which are a full course of religious instruction, as the most convenient system for training in spiritual life. Thus, in the homiletics of Bishop Feofan the Recluse the letter and reflection genres, which have great potential for spiritual impact, organically merged with the liturgical principle of church preaching.

The profound veracity of the direction of the search for spiritual expressiveness in 19th-century Russian homiletics was corroborated by the development of the Christian world outlook in the 20th century. The liturgical movement which had begun throughout the world following World War I came to be substantiated in the liturgical theology that appeared somewhat later. The return of patristic tradition and the liturgical foundation of homiletics achieved by Bishops Ignatiy Bryanchaninov and Feofan the Recluse anticipated the main orientations of liturgical theology. Interpretation of divine service as the heart of Church life is a task not only of theology; it is the overriding purpose of the Orthodox sermon. It is in this direction that church preaching should develop today.

Father MIKHAIL DRONOV,

Hierodeacon SERGIY,

A. OKUNEV



# PEACE MOVEMENT

## CHURCH FOR SOCIETY

### Problems of Peace and Disarmament—"LITURGY AFTER LITURGY"

It says in the Bible: *See, I have set before thee this day life and good, and death and evil* (Deut. 30. 15), and also: *wisdom giveth life to them that have it* (Eccles. 7. 12). These and other places in Holy Scripture constitute the call upon the Church and each of her members to celebrate the so-called "liturgy after Liturgy". For the Russian Orthodox Church, the genuine wisdom of her historical experience, of the contemporary situation and future perspectives lies in the service of life, because it is service of the One of Whom it says in the Gospel: *In Him was life; and the life was the light of men*" (Jn. 1. 4).

That is why the appeal *Choose Life* remains and will continue to be the leitmotif of theology, preaching, and service of the Church.

The life of each man, family, society and state, the peaceful community of states, life in its plenitude, in beauty, in just development, are all, from the Christian point of view, a primary concern, the first good offered to one's neighbour in responsible and sacrificial service.

Hence, the Christian approach to the solution of the problems of peace and disarmament; hence, the theology of peace; and hence, the peacemaking of the Russian Orthodox Church. Bearing in mind the fundamental Christian principles which are based on the behest in Christ's Sermon on the Mount, *blessed are the peacemakers* (Mt. 5. 9), the Russian Orthodox Church has followed and continues to follow the will of her people. "The voice of the people is the Voice of God" is not merely a

beautiful saying; for the Church, in which people make up her organic body, this maxim is a very important, determining and directing imperative of service. That is why, the joy of the people is the joy of the Church; and the sorrow of the people, the sorrow of the Church. Hence, the origin of the specific service of the Church in the tragic times of war, when the Church inspired her children in the battle fields; when she prayed for the successful end of war for the good of the nation, and finally, for bringing the hostile sides to peace. It is precisely then, during the hard years of war, that the sacrificialness of the Church and her members was revealed, in response to Christ's words: *Greater love hath no man than this, that a man lay down his life for his friends* (Jn. 15. 13).

And now, in times of comparative peace, which is more and more threatened by military preparations, "the voice of the people" demands peace ever louder and more persistently. The Church is upholding this demand at all levels open to her, with the peacemaking of the clergy, theologians, and all the children of the Church, and above all, with prayer to the Prince of Peace, thereby turning Liturgy in the church into service "outside church walls"—into "liturgy after Liturgy".

Although our Church is not engaged directly in social, economic and political activities—and she has not been called to it—nevertheless, in connection with the life of the nation these aspects concern her as well.

It is by assuming the form of "liturgy after Liturgy", that the work of the Church in one way or another, bearing in itself the seeds of universal salvation, contributes to social, economic and political perfection.

Excerpts from the book by His Holiness Patriarch Pimen: *The Thousand Years of Faith in Russia*. Milan, Paoline Publishing House, 1987 (for the publication of the book see: *JMP* No. 5, 1988).



We in the Russian Orthodox Church are confident that the world today requires disarmament. Much has been said about this at the end of the 19th and beginning of the 20th centuries. But despite all forms of negotiation the Earth has not achieved peace. Today, holding negotiations and keeping open canals for dialogue are not sufficient: essential are effective measures for disarmament in order to preserve the gift of life on Earth.

In solidarity with our people and in the name of the great behests of the Prince of Peace, the Lord our Saviour, the children of the Russian Orthodox Church are on the side of antimilitarist forces. Together with all our compatriots, we are striving for a non-nuclear world. An expression of this peaceful will of the Soviet people is the uncompromising and vigorous activity of the leadership of our country to deliver all

mankind from the threat of destruction in a nuclear catastrophe.

Thinking of the Universe, about the creative authority and power of the Creator, and about the responsibility of reasonable creatures as co-workers with God, repudiating the transference of confrontation into space, i. e. the star wars, the believers in the Word of Life, by word and deed affirm life, praying for the undiminishing help of grace to be given to all the inhabitants of Earth, so that the world might draw nearer to perfection in love and peace, when, in the words of St. Paul, God may be all in all (1 Cor. 15.28), the God of love and peace.

Solidarity with all men seeking peace and building life without weapons and wars, means for the Russian Orthodox Church the realization of *koinonia* with God, in the Church herself and with all humanity.

### Nuclear Threat, Pollution of the Environment, Ecology—from Knowledge to Consciousness

*When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive* (Ezek. 18.27). Wickedness, in other words, is violation of law. Malicious violation of law is called a crime and punished accordingly. What is true of laws and rules of human communities, is also true of the laws of Nature.

Indeed, we do not know well the laws of Nature yet. But ignorance is not a justification in so far as the laws of Nature act irregardless of whether we know them or not. Their violation or wrong use lead to judgement and punishment.

From the Christian point of view, knowledge of the laws of Nature is justified for it opens the wisdom of God and transmits into the hands of creation the powers and energies of God, that is, leads creation to God. Neither is it blameworthy to use Nature and her laws for the benefit of creation, above all for man, for it was said to him: *Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion...* (Gen. 1.28).

Subjugation and dominion are good words raising human dignity. It must not be forgotten, however, that these

words entail great responsibility, because irresponsibility following from self-sufficiency is a sin which brings calamities which are often irreparable.

Everybody knows, for example, that economics is an important sphere of human life on Earth. The question is how and for what economic laws are utilized. The question is also how much and to what extent, how far, these laws may be used in view of the limitedness of the planet and the impossibility of replenishing its resources.

Everyone knows that technological progress is a necessary component of the development of human society, but the question today is: how and for what is technological progress being used?

Great discoveries in the fields of physics, chemistry, biology and others can only be welcomed in so far as they enrich, develop, and widen human knowledge; in so far as they are used for the benefit and prosperity of life on Earth. These discoveries, however, must serve not only knowledge, but perfect consciousness and enhance the sense of responsibility. Regrettably, this is not always the case and examples of this can be seen by

all and each; they are becoming more and more alarming; and everyone can become convinced to what extent shifts and changes in Nature are growing. If there is insufficient courage to turn back these tendencies through international cooperation, then the consequences will be irreversible and tragic.

Are not discoveries in the field of nuclear physics good if used correctly? For they lead from knowledge of the microcosm to the cognition of the macrocosm; from penetration into the atom to the cognition of cosmic laws. Incredibly they widen energetic resources, they are capable of raising a new wave of technological progress. However, unskillful use of these discoveries has already led, as is evident, to a number of catastrophes, and their criminal use, to the creation of nuclear weapons, the very existence of which is a danger to life and its use threatens with destruction civilization, all of humanity, life on Earth, the planet itself, turning it into cosmic dust. The same can be said of discoveries in chemistry, electronics, biology and other fields of science.

Hence, the need in our disturbed times for profound thought, the appeal to all intelligent forces, and to man's conscience, so that all together we might firmly and courageously withstand nuclear armament.

We must also appeal to scientists,

doing research in nuclear physics, to be more attentive in their experiments, so that their work would result in maximum good with minimum risk. We do not tire repeating that biological and chemical weapons are offensive to God and inadmissible, just as experiments and technological progresses which harm man and the environment. The ecological problem is, at present, extremely vital. Inadmissible is the pollution of oceans, seas, lakes and rivers, which produce indispensable life-giving moisture, oxygen and food. Inadmissible is the destruction of forests without renewal, thoughtless melioration, which deprive rivers of their sources and destroy fertile soils. Inadmissible are any kind of technological construction which suppresses Nature and violates the normal flow of natural processes, thereby acting negatively upon the life of *the fish of the sea, and the fowl of the air, and... every living thing that moveth upon the earth* (Gen. 1. 28).

The time has arrived to coordinate ecological plans on a planetary scale, irrespective of socio-political structures of states, taking into account the vital ecological balance, in order to oppose models of development which serve only egoistical goals and the accumulation of capital. It is necessary to re-examine the patterns of life and international relations.





# ORTHODOX SISTER CHURCHES

---

## 1000 Years in the Family of Orthodox Churches

The Baptism of Russ in 988 followed by the establishment of dioceses under the administration of the Metropolitan of the capital city of Kiev marked the emergence of a new Local Church within the framework of universal Orthodoxy. Having been baptised and taught the truths of the Christian faith by Byzantine hierarchs and clergy, the Russes were grafted onto the tree of the One Holy Catholic and Apostolic Church. For nearly five centuries the Metropolitanate of Kiev remained canonically dependent on the Constantinopolitan Mother Church, being one of the remote metropolitanates under the spiritual guidance of the foremost among the Patriarchs of the East. Thanks to her living bond with the Graeco-Slavonic Orthodox East, the Russian Church inherited the great wealth of the Byzantine legacy and became associated with the primordial Church Tradition.

The newly baptised Russ received the literary treasures of the Church—Holy Scripture, works of the Holy Fathers, *Lives of the Saints* and liturgical books from Bulgaria translated into Slavonic. As for ascetic traditions, they were brought from the centres of Byzantine Orthodox monasticism. The founder of Russian monasticism, St. Antony of Pechery was professed on the Holy Mountain and his disciple, St. Feodosiy, introduced the Rule of the famous Monastery of Studios in Constantinople to the cloister he had founded. Around 1043, Russian monks founded a new community on Mount Athos, in the small Xilourgou monastery. In 1169 they received the Monastery of St. Panteleimon the Great Martyr, which remains to this day the only Russian monastery on Mount Athos.

According to Orthodox Tradition, the unity of the Church consists not in centralized administration or uniformity of church life. It is seen as the identity in faith, loyalty to the Spirit of truth

(Jn. 15. 26), building the Church of Christ and abiding therein. The unity of Orthodoxy is conceived as unity in the Risen Christ and co-existence in the Holy Spirit. Being within the Orthodox Church means sharing in the plenitude of the gifts of the Spirit of God possessed by every Local Church. This transforming plenitude was provisioned by the envoys of Prince Vladimir of Kiev at Divine Liturgy in the Great Church of Christ—Santa Sophia, in the capital of the Byzantine empire, and this plenitude of Divine Grace was revealed shortly afterwards in the churches dedicated to St. Sophia erected on the banks of the Dnieper and Volkhov and also dedicated to the Hypostatic Wisdom of God—Christ the Saviour, Who became *the Way, the Truth and the Life* (Jn. 14. 6) for countless generations of Russians over the centuries. Russ not only inherited the spiritual tradition of the Orthodox East, but creatively developed it so that it became the foundation of its original national culture. Drawing from the source of Orthodox Tradition, by the middle of the 15th century the Russian Church had reached a spiritual age which made an autonomous and independent existence imperative. The vivid manifestations of this spiritual maturity of the Russian Church were flourishing monasticism, elevated examples of church art, profound theological works and last but not least, the multitude of Russian saints, including such figures of truly national importance as St. Aleksiy of Moscow and St. Sergiy of Radonezh, the hegumen of the land of Russia.

1448 is taken as the beginning of the autocephalous existence of the Russian Church. In that year a council of Russian bishops elected, independently of the Patriarch of Constantinople, to the primatial throne of the Russian Church a Russian—Metropolitan Iona, who had the title of Metropolitan of

Kiev and All Russia. His successors bore the title of Metropolitans of Moscow and All Russia. The Russian Church met all the canonical requirements for her autocephaly. That was a time when the Byzantine emperor and the Patriarch of Constantinople, counting on Western support against Ottoman pressure, betrayed Orthodoxy, capitulating in 1439 to the Union (of Florence) with Rome. The establishment of autocephaly in Russia demonstrated the desire of the Russian Church hierarchy, clergy and people at large to safeguard their pure Orthodox faith. The gaining of independence by the Russian Church marked her entry into a new epoch of historical existence in which she faced tasks of extreme importance—to preserve and increase the Byzantine Orthodox legacy, on the one hand, and render active support to her Mother Church and other Eastern Orthodox Churches during the long centuries of Ottoman domination, on the other.

After the fall of Constantinople in 1453, the Russian Church became the pillar of universal Orthodoxy. Orthodox Greeks, Arabs, Slavs and Romanians, who were living through the difficult period of decline in their church and cultural life caused by Muslim domination, pinned their hopes on the Russian Church. The Russian Church provided unflagging spiritual support to the other Eastern Churches, also supplying them with liturgical books, vestments and other church requisites, and money. The numerous pilgrims visiting the Russian Church at that time invariably brought back with them rich gifts, a token of the great respect of Russian Christians for representatives of the ancient Churches of the Orthodox East.

Among the guests of the Russian Church during that period were many Primates of the Eastern patriarchates, including Patriarch Ioakim of Antioch, who was the first to come to Russia, in 1586. Three years later Patriarch Ieremia of Constantinople attended the election and enthronement of His Holiness Iov, the first Patriarch of Moscow and All Russia. The primacy of the Patriarch over the Russian Church was endorsed by the 1593 Council of Constantinople attended by the Patriarchs of Constantinople, Alexandria and Jeru-

salem, and a number of other Orthodox hierarchs. The Patriarchate of Moscow ranked fifth in the dyptych of the Local Orthodox Churches after the Churches of Constantinople, Alexandria, Antioch and Jerusalem—the ancient Apostolic Churches of the East. This constituted recognition of Moscow as a centre of Orthodoxy.

At the end of the 16th century great concern for defending Orthodoxy in South-Western Russia was shown by Patriarch Meletios Pigas of Alexandria (1590-1601). He issued patriarchal epistles resolutely denouncing union with Rome and sent to the Western Russian Metropolitanate his Protosynkellos, Cyril Lucar, who was to be his successor on the throne of Alexandria (1602-1620), and who later became Patriarch of Constantinople and vigorously opposed the champions of the Union.

At the beginning of the 17th century, after the hard years of the Time of Troubles, the visit by Patriarch Theophanes of Jerusalem (1608-1645) was of special importance for the Russian Church. In 1619, he attended the election of His Holiness Patriarch Filaret and provided a number of liturgical clarifications to Russian hierarchs. From Moscow, Patriarch Theophanes travelled to Kiev, where he consecrated a metropolitan and bishops for the Western Russian territories, then part of the Polish-Lithuanian state, thus effectively restoring the Orthodox hierarchy to the Western Metropolitanate of the Russian Church.

During the 17th century, Moscow was visited by many representatives of the Orthodox East, including hierarchs, deans of monasteries, clerics and laymen. All of them received lavish support. Among the visitors to Russia were Patriarch Paisios of Jerusalem (1649), Patriarch Makarios of Antioch (1655), Patriarch Gavril of Serbia (1655) as well as Patriarch Athanasios of Constantinople who passed away on his journey home in 1654 and was buried in Russia. His incorruptible relics were later invented and he was canonised by the Russian Church. His relics are now enshrined in the Cathedral of the Annunciation in Kharkov.

In the 1660s, Patriarch Paisios of Alexandria and Patriarch Makarios of



Antioch were actively involved in resolving a number of problems preoccupying the Russian Church, one of the foremost of which was the problem of the power of the tsar versus that of the Patriarch. Both attended the 1666 Local Council in Moscow and a year later issued several decisions, helping to bring the affairs of the Russian Church into better order.

In 1685, at the request of Patriarch Ioakim of All Russia, Patriarch Dositheos of Jerusalem, an outstanding Orthodox hierarch and theologian, sent the brothers Joannicios and Sophronios Lichud to Moscow. They helped found the first ever Orthodox theological school of higher education in Moscow, the Slavonic-Greek-Latin Academy, which later became the Moscow Theological Academy. It was of great importance as a centre of theological studies open to representatives of various Orthodox Churches.

The 18th-19th centuries were marked by constant concern on the part of the Russian Church for the improvement of the church life of the fraternal Orthodox peoples. 1735 saw the establishment in Russia of the "Palestine Quotas" regulating the material assistance meted out to the four Patriarchates of the East, several metropolitanates and a number of Eastern monasteries. At the start of the 19th century arable land was allocated in the Caucasus for the benefit of the Jerusalem Patriarchate with the profits going to the Fellowship of the Holy Sepulchre.

Especially vigorous and extensive support for the Orthodox East was provided by Metropolitan Filaret of Moscow († 1867). He helped establish the Alexandrian and Antiochene church metochions in Moscow to raise funds and maintain regular relations with these Churches. 1817 saw the establishment of the Jerusalem metochion. Metropolitan Filaret also did a great deal to resolve contradictions in the Constantinopolitan Patriarchate, normalise relations between the Constantinople Church and the Bulgarian Metropolitanate, which separated itself from the former, and to establish a higher Greek theological school on the island of Khalkē. As one Greek hierarch put it, Metropolitan Filaret was like "a representative of the East in Russia,

a lavish benefactor and champion of the rights of the Holy Places".

In the latter half of the 19th century, the Russian Church did a great deal for the dissemination of knowledge and the assertion of Orthodoxy in the Middle East. In 1847 a Russian Orthodox Mission was set up in Jerusalem headed by Archimandrite (later Bishop) Porfiriý Uspensky, a prominent Orientalist who took part in several expeditions to the Sinai Peninsula, Egypt, the Middle East and Mount Athos.

1882 saw the establishment of the Orthodox Palestinian Society to render assistance to the numerous Russian pilgrims visiting the Holy Sepulchre and sponsor scholarly studies and educational activities amongst the Arab Orthodox. The Palestinian Society opened and maintained a total of 103 schools in Syria and Palestine and built churches, inns, almshouses and hospitals. It published on a regular basis the results of scholarly studies and various materials about the Orthodox East. The Russian Orthodox Church's support for Patriarch Meletios of Antioch, an Arab elected to the patriarchal throne in 1897 against the wishes of the local Greek community, was of great importance.

In the dark ages of Ottoman domination, the Orthodox Serbians, Bulgars and Romanians continued to maintain spiritual links and exchanges with the Russian Church, with which they all had much in common. From Russia they received manuscripts and later printed liturgical books, vestments, church requisites and material aid. Church Slavonic remained the language of the Liturgy in the Metropolitanates of Moldavia and Walachia till the 17th century, and a number of churches and monasteries were built there on funds raised in Russia. On the other hand, churchmen from the Balkans took an active part in the life of the Russian Church. Among them were the Bulgarian Metropolitan Kiprian of Kiev and All Russia († 1406, canonised in 1472), and a Serb, learned monk Pakhomije Logotet, an ecclesiastical writer and hagiograph who worked in Russia for over two decades. At the start of the 18th century Russian churchmen did much to organise theological education in Serbia.

The spiritual community of the Or-

thodox Churches in the true sense of the word was revealed in the person of Schema-archimandrite Paisiy Velichkovsky (1722-1794), a famous ascetic and champion of the Orthodox ascetic tradition. Born in Russia, he lived as a monk on Mount Athos, studying and collecting writings of the Holy Fathers. Later he spent several years helping to revive monasticism in Moldavia and Walachia, serving as the father superior in several local cloisters. He set up something like a centre for translating patristic writings from Greek into Slavonic and Romanian. The central result of his labours, which marked the start of a monastic revival and the flourishing of monasticism in 19th-century Russia, was the translation into Church Slavonic of the *Philokalia*, which was published in St. Petersburg in 1793.

For the Orthodox peoples of the Balkans, the 19th century was an epoch of national liberation and the formation of sovereign states, a process actively promoted by Orthodox Russia. One of the organisational centres of the national liberation struggle of the Greeks against Turkish domination was Odessa, where in 1814 Greek emigrants founded their famous Filiki Eteria society (Society of Friends). During the Greek rebellion against the Turks in 1821, the Turks murdered Patriarch Grigorios V of Constantinople on Easter Day. His body was picked up from the sea by Greek sailors from a Russian ship. For fifty years the relics of the martyr were preserved in the Greek Church of the Holy Trinity in Odessa before being translated to Athens. This was a vivid expression of the fraternal love and church unity binding the two Orthodox peoples.

In the centre of the Bulgarian capital, Sofia, there is a majestic cathedral across the street from the building housing the Holy Synod of the Bulgarian Church. The cathedral, dedicated to the Orthodox Prince St. Aleksandr Nevsky, is a lasting symbol of Russo-Bulgarian friendship, and commemorates the liberation of Bulgaria from the Ottoman yoke by the Russian army in 1878. The Russian Church for her part not only inspired the movement of fraternal solidarity with the people of Bulgaria in their struggle for national and political independence but also did all

it could to promote reconciliation between the Constantinople and Bulgarian Churches following the unilateral proclamation of autonomy by the latter in 1870. Russian support was also instrumental in the matter of the recognition of the autocephaly of the Bulgarian Church by the Patriarchate of Constantinople in 1945.

Following the emergence of new sovereign states in the Balkans, the Orthodox Churches there secured canonical autocephaly—the Church of Hellas in 1850, the Serbian Church in 1879 and the Romanian Church in 1885. The Russian Church had an important role to play in helping to improve the life of these Sister Churches, above all in the field of theological education. Many prominent Greek, Bulgarian, Serbian and Romanian hierarchs and theologians were educated in Russian theological academies.

One important event for the Russian Church at the beginning of this century was the visit in 1913 of Patriarch Grigorios IV of Antioch, who came out in support of the prevailing desire on the part of many Russian churchmen to see the office of patriarch restored to the Russian Church. During his visit to Novgorod, Patriarch Grigorios officiated at the episcopal consecration of the future Patriarch Aleksiy († 1970) of Moscow and All Russia. During his four-month stay in Russia, the Primate of the Antiochene Church visited several cities, theological schools and cloisters of the Russian Orthodox Church.

During the Great Patriotic War of 1941-1945, the primates of Eastern Orthodox Churches sent the Moscow Patriarchate messages of fraternal solidarity with the people of our country and wishes for a speedy victory over the "infernal forces" of Hitler. The Antiochene Church raised funds for gifts to Soviet soldiers. During a visit to the Soviet Union in 1966, Metropolitan Irineos of Kissamon (Church of Constantinople) and this to say of the attitude of Greek Orthodoxy towards the Russian Church and people: "When we Greeks were under foreign domination, Orthodox Russia was our hope and support. Our revolutionaries found safe haven in Russia and our hierarchs and theologians were educated at Russian theological academies."



mies. During the last World War we fought together against fascism."

Towards the end of the war a new page was opened in relations between the Russian Church and the Orthodox Sister Churches. The 1945 Local Council of the Russian Church meeting in Moscow in the winter of that year elected His Holiness Aleksiy as the new Patriarch of Moscow and All Russia. The Local Council and the enthronement of His Holiness Patriarch Aleksiy in Moscow were attended for the first time ever by the primates of three Local Orthodox Churches: patriarchs Crystophoros of Alexandria, Alexandros III of Antioch and the Catholicos-Patriarch of All Georgia, Kallistrat as well as by hierarchs of the Constantinople, Jerusalem, Serbian and Romanian Churches, who were present as guests of honour.

Later that year the newly elected Primate of the Russian Church, His Holiness Patriarch Aleksiy, went on a pilgrimage to the Middle East, visiting the Orthodox Churches of Jerusalem, Alexandria and Antioch. It was the first ever pilgrimage by a Primate of the Russian Church to the holy places of the Orthodox East. In the subsequent years Patriarch Aleksiy was the guest of the Georgian (1945), Bulgarian (1946, 1957, 1962), Romanian (1947) and Serbian (1957) Churches and of the Church of Hellas (1960, 1964). In 1960, Patriarch Aleksiy visited Istanbul where he had fraternal meetings and discussions and prayerful communion with His Holiness the Ecumenical Patriarch Athenagoras. These meetings of the Primates of the Russian and other Orthodox Sister Churches helped resolve problems in their relations and promoted mutual ties between these Churches. It was thus possible in the post-war years to resolve the problem of jurisdiction over the Russian church communities in Beirut (1946) and Alexandria (1947), settle the status of Russian churches and cloisters in Bulgaria and reopen the Russian Church Mission in Jerusalem (1948). The Antiochene and Bulgarian Church metochions were reopened in Moscow (1948) and the Alexandrian Church metochion in Odessa (1956), both of which function today. Theological schools of the Moscow Patriarchate

te began admitting students from the Orthodox Sister Churches again.

In a bid further to strengthen the spiritual bonds between the Churches in 1949 His Holiness Patriarch Aleksiy sent a message to the Primates of the Local Orthodox Churches, inviting them to provide information about the names of their newly canonised saints with details of their lives and the liturgical offices in their honour for their inclusion in the Menologion of the Russian Orthodox Church. And this was done in the subsequent years. In 1962, for example, the name of St. Ioann the Russian († 1730), whose relics are now in Neon Prokopion on the island of Euboea in Greece, and who is held in particular veneration by Greek Orthodox Christians, was included in the Menologion of the Russian Church.

A vivid demonstration of the conciliar nature of Orthodoxy and another step forward in the promotion of inter-Orthodox cooperation was the Conference of Heads and Representatives of Autocephalous Orthodox Churches held in Moscow in 1948 on the initiative of Patriarch Aleksiy and timed to coincide with the celebrations to mark 500 years of the autocephaly of the Russian Church. The conference, which discussed questions related to the church calendar, Slavonic monasticism on the Holy Mountain and the Orthodox attitude to the Roman Catholic Church and the Church of England, and to the ecumenical movement, was attended by the Primates and representatives of the Alexandrian, Antiochene, Russian, Georgian, Serbian, Bulgarian, Romanian, Polish and Albanian Local Orthodox Churches and of the Armenian Apostolic Church.

Under Patriarch Sergiy (1943-1944) and Patriarch Aleksiy (1945-1970) prayerful communion was restored with a number of Local Orthodox Churches. In 1943, for example, the Russian Orthodox Church restored prayerful and eucharistic communion with the Georgian Church. In 1948, the Holy Synod of the Russian Church granted canonical autocephaly to the Polish Church. In 1951, the Orthodox Church in Czechoslovakia, which had been under the jurisdiction of the Moscow Patriarchate since 1946, was also granted autocephaly. 1979 saw the opening of the

Russian church podvorye in Karlovy Vary.

In 1957, the Supreme Authority of the Russian Church motivated by love and a desire for Orthodox unity, recognized the autonomy of the Orthodox Church of Finland within the jurisdiction of the Patriarchate of Constantinople. A deanery of the patriarchal parishes of the Russian Church, which marked its 60th anniversary in 1987, now operates in Finland.

One of the last achievements of Patriarch Aleksiy of blessed memory was a settlement with the Churches in North America and Japan, which had seceded from the Russian Mother Church. In 1970 autocephaly was granted to the Russian Orthodox Greek Catholic Church in America and the Orthodox Church of Japan received autonomous status. The spiritual unity of the Russian Church and the Orthodox Church in America was demonstrated by the canonisation by the American Church of St. Herman of Alaska in 1970 and that of St. Innokentiy, Metropolitan of Moscow, apostle of America, by the Russian Church in 1977. The jurisdiction of the Russian Church now covers patriarchal parishes in the United States and Canada. The Moscow Patriarchate has a mission in New York and a patriarchal podvorye in Tokyo.

Since his enthronement in 1971, His Holiness Patriarch Pimen of Moscow and All Russia has paid official visits to the Primates of the Orthodox Sister Churches of Constantinople, Alexandria, Antioch, Jerusalem, Georgia, Serbia, Romania, Bulgaria, Cyprus, Hellas, Czechoslovakia and Finland. He has made a pilgrimage to the Holy Mountain. In 1982, His Holiness the Patriarch visited the Autocephalic Orthodox Church in America and had brotherly communion with its Primate, His Beatitude Metropolitan Theodosius of All America and Canada. It was the first ever visit to North America by a Primate of the Russian Orthodox Church.

In her turn, the Russian Orthodox Church has played host to the Primates of all the Orthodox Sister Churches. In 1987, in view of the approaching Millennium of the Baptism of Russ, the Russian Church was visited, for the first time in 400 years, by the Primate

of the Constantinople Church, His Holiness the Ecumenical Patriarch Dimitrios I.

The Primate of the Russian Church exchanges messages with the First Bishops of the Local Churches on the occasion of great Christian feasts, momentous events in the lives of the Churches and in connection with various current and outstanding problems. There is a constant exchange of church delegations, the Russian Church having been visited by a number of hierarchs, clerics, theologians, monks and nuns and laymen of various Orthodox Churches. Archpastors, clerics and laymen of the Russian Church go on annual pilgrimages to the Holy City, the Holy Places in Palestine and the Holy Mountain.

Of great importance for church unity and mutual spiritual enrichment is the exchange of church periodicals, publications and theological material. Representatives of many Local Orthodox Churches have studied in theological schools of the Russian Orthodox Church. It has become a happy tradition for members of the Russian Church to study at the theological faculties of the universities of Athens and Thessalonica in Greece. Several students of the Moscow Theological Academy are now studying at the Orthodox Theological Faculty of the Czechoslovak Orthodox Church in Prešov.

The Russian Orthodox Church is actively involved in inter-Orthodox theological cooperation. Her hierarchs, theologians and professors of theological academies have participated in many inter-Orthodox theological conferences, including the conference to mark the 600th anniversary of the demise of St. Gregory Palamas (1959, Thessalonica), the conference marking the 1600th anniversary of the death of St. Athanasios the Great (1974, Alexandria), the conference to mark the 1600th anniversary of St. Basil the Great (1979, Pendeli, near Athens), the conference to mark the 1100th anniversary of the demise of St. Methodius, the Enlightener of the Slavs, the brother and co-worker of St. Cyril Equal to the Apostles (1985, Sofia), the conference to mark the 1600th anniversary of the death of St. Cyril of Jerusalem (1986, Jerusalem), and also such important meetings as the International Confe-



rence of Orthodox Theologians in Brookline, USA (1970), the Second and Third congresses of Orthodox theologians in Athens (1976) and in Brookline (1987), the Congress of Orthodox Canonists in Greece (1982) and several theological conferences held at the Orthodox centre of the Constantinople Patriarchate in Chambesey (Switzerland) in recent years.

Representatives of the Russian Orthodox Church take an active part in inter-Orthodox theological dialogues with other Christian confessions.

In 1971, the Moscow and Leningrad theological academies became members of Syndesmos—the World Fellowship of Orthodox Youth. Later the organisation was joined by the Odessa Theological Seminary. Representatives of the Russian Orthodox Church have become active members of this international Orthodox organisation, the only one of its kind, which is working for a revival of spiritual life among Orthodox youth in the ancient church Tradition, the strengthening of Pan-Orthodox unity and the development of an ecumenical dialogue with the non-Orthodox. In 1985, the Russian Orthodox Church welcomed as a guest the general secretary of Syndesmos, Mark Stokoe. In 1986 the Leningrad Theological Academy hosted the 3rd Syndesmos Consultation on Theological Education. In recent years a representative of the Russian Church has been one of the three vice-presidents of this organisation. The 12th Syndesmos General Assembly in London in August 1986 was organised by the Surozh Diocese of the Moscow Patriarchate in Great Britain.

The numerous bilateral and multilateral inter-Orthodox links typical of our time, in the promotion of which the Russian Orthodox Church has an important part to play, demonstrate the true nature of the Church as the one Body of Christ, suffused with the one Spirit of truth and love. The common faith confessed by all Orthodox Churches provides for their common Orthodox witness in the present world, something which is especially important in

view of the complexity of the current international situation and the social, cultural and ecological problems facing mankind today.

For more than a quarter of a century the Orthodox Plenitude has been engaged in preparations for a Holy and Great Pan-Orthodox Council which should express the Orthodox consciousness as it exists today and the unity of all Local Orthodox Churches in faith and love. With this aim in view four Pan-Orthodox conferences have been conducted (at Rhodes in 1961, 1963, 1964, and in Geneva in 1968) which were followed by the 1st, 2nd and 3rd pre-Council conferences in Geneva in 1976, 1982 and 1986.

All these meetings and conferences have been addressing themselves to vital problems in the life of Orthodoxy, formulating and endorsing coordinated stands on various issues which are to be submitted to the Pan-Orthodox Council.

The experience of conciliar discussion by representatives of all Local Churches of matters of pan-Orthodox importance attest to the loyalty of the Plenitude of the Church, including the Orthodox Churches in many countries, to the Holy Tradition of the One Holy Catholic and Apostolic Church of Christ. This experience provides for a common stand on various matters and solutions to problems arising in the life of the Holy Church.

As a member of the family of the Local Orthodox Churches, the Russian Orthodox Church belongs, as do they all, to the common tree of the universal Church of Christ. The true fullness of church life presupposes both spiritual and doctrinal unity as well as the variety of its national and cultural manifestations. It is truly significant that the Russian Church is approaching her millennium in an atmosphere of fraternal love with all the Local Orthodox Churches. In friendship with them all she is fulfilling the great mission of holy Orthodox witness to the world and service for the good of all mankind.

A. KYRLEZHEV

## Russia and the USA: 200 Years of Religious and Cultural Ties

During the period of celebrations marking the millennium of the Baptism of Russ, when the gaze of Christians are fixed on Kiev, the Mother of Russian cities, a noteworthy episode from the history of Russo-American relations can be marked.

While in the United States, the prominent Russian traveller and man of letters Yu. Arsenyev paid a visit in early 1877 to the famous American poet Henry Wadsworth Longfellow, who was living near Boston. As Yu. Arsenyev subsequently recalled, Longfellow told him that one of his sons "had travelled a great deal and visited Russia; he had related several Russian customs to his father.... The poet showed me a work he was engaged in then: he was publishing at the time a collection entitled *Poems of Places*" (1, p. 5).

The collection of poems which Longfellow showed his Russian guest was published the following year, 1878. This collection carried, under the title "Russia" (Boston, 1878), a poem by the Russian poet I. I. Kozlov (1779-1840) which he had written in 1824 (2, p. 28). It is about the Grand Duke St. Vladimir (980-1015), the enlightener of Russ, and about the Kiev-Pechery Lavra, the cradle of Russian monasticism, and about the Dnieper, in whose waters the Kievans were baptized.

Thus, thanks to the endeavour of two poets—I. I. Kozlov and Henry Wadsworth Longfellow—Americans were able to read in poetic form about the period in Russian history which was connected with the epoch of the Baptism of Kievian Russ.

Russo-American cultural ties began to be established prior to the struggle of the American people for independence (1775-1783). One of the first written testimonies to a knowledge of the religious life of Russian Christians was penned by the American traveller Peter Allaire (1749-1839), who visited Russia in 1774. While in Russia, Allaire visited Novgorod and could not remain unmoved by its ancient shrines. The American traveller wrote that the city abounded in churches (there were no less than 60 of them), most of which had gilded cupolas, and, in their outlines, as was the case elsewhere in the country, were reminiscent of a wickered bottle (3, p. 28).

This brief description is supplemented by notes whose author was Joel Roberts Poinsett

(1779-1851). He travelled about Russia from 1806 to 1808, visiting Moscow in March 1807. He also managed to stop in Tver and other cities lying on his way to St. Petersburg. Staying in peasant huts, he took note of the Orthodox traditions which were strictly observed by the Russian faithful. Over the entrance, he wrote in his diary, hung an image of the patron saint of the house, to whom all who entered turn and reverently pray crossing themselves from right to left—a substantial difference between the rites of the Greek and the Catholic Churches (3, p. 303).

Russian Christians readily acquainted the guests from overseas with their religious tenor of life. This is evidenced by a report by John D. Wolf, an American captain from Bristol, who made a trip to Russia in 1806-1807, i.e., the same years as Poinsett. In summer 1807 he was in Yakutsk, where he visited all public places, including monasteries, churches and forts (3, p. 312).

Americans who for reasons of service lived for long periods in Russia were able to report much more information about the religious life of Russian Christians than visiting guests. Such authors include A. Everett (1790-1847), secretary of the Mission of the USA in St. Petersburg from 1809 to 1811. In 1810 he was first able to acquaint himself with Russian customs associated with the celebration of Easter, a big feast of the Russian Church. As Everett noted, the people observed it with great feeling. On such days, he says, it is customary to present friends with an egg and say: "Christ is risen!" You are supposed to be kissed in response. Sometimes real eggs painted red are given; but more often than not they are made of glass or inexpensive porcelain and painted in a design and tied with ribbons; some of them are exceptionally beautiful. Two weeks before Easter all the glass-works are engaged in is making these eggs (3, p. 411).

Diplomatic matters obliged A. Everett constantly to be in St. Petersburg. In September 1810, however, he managed to visit Moscow, where he was astonished by the grandeur of the ancient white-stone capital. The American diplomat had an opportunity to visit the Kremlin, where he acquainted himself with its religious sights. There are a total of six or eight churches in the Kremlin, the American author



writes. In the Church of Michael (the Archangel — *Ed.*) there are the tombs of the Russian tsars who ruled beginning from the time when Moscow became the capital right up to the accession of Peter the Great to the throne (3, p. 436).

The brief information contained in the notes of the American diplomats complement one another providing deeper impressions of the life of the Russian Orthodox Church. The diary of William Steuben Smith (1787-1850), the secretary of the Mission of the USA in St. Petersburg from 1812 to 1814, describes the way Lent, which precedes the celebration of Easter, is observed. On Monday the Russians begin a Lent of seven weeks, the first and last of which are very strictly observed by a great many people: they do not allow themselves anything but bread, salt and water, and the rest of the time their main food is fish prepared in any manner, the American author reports. They have one or two more fasts during the year, each 15 days long, but they are observed less strictly. Public entertainment is banned and theatres are closed. During such periods Russians have almost no guests and rarely go anywhere themselves (3, p. 643).

In the years that followed, Russo-American religious and literary ties continued developing. The first collection of English translations of Russian poets was brought out in Boston in 1822; it had been published the previous year in England by John Bowring (1792-1872). The anthology opens with the ode "God" by G. R. Derzhavin (1743-1816); the collection also has a translation of the essay "Evening Reflections on the Majesty of God" by M. V. Lomonosov (1711-1765) (4, pp. 347-349).

A study by the American scholar Theresa Robinson published in 1834 on the pages of *Biblical Repository* (New York) was of great importance in acquainting Americans with the history of the Russian Orthodox Church. At an early age Theresa spent several years in the south of Russia; she had an opportunity to make a detailed study of the language and familiarise herself with works by Russian historians in the original. Robinson's work focuses in particular on theological literature and the activities of the Russian Biblical Society (5, p. 380). To gain a fuller knowledge of the history of the Russian Orthodox Church Robinson recommended to American readers E. Henderson's book *Biblical Researches and Travels in Russia* (London, 1826); the author was in Russia in 1821-1822 and took an active part in the work of the Russian Biblical Society (6, p. 549).

An important event having to do with the

development of Russo-American religious ties occurred in 1866, when US Ambassador G. Fox arrived in St. Petersburg. That August he was made an honorary citizen of St. Petersburg. On August 12 representatives of the American embassy led by Mr. Fox arrived in Moscow by train. On the platform a military band greeted the guests with the American hymn "God Save America" (7, p. 29). After viewing the ancient shrines of Moscow, the members of the embassy left for the Trinity-St. Sergiy Lavra on August 16.

G. Fox spent all the time en route from Moscow to Sergiev Posad (now Zagorsk—*Auth.*) reading a detailed historical description of the Trinity-St. Sergiy Lavra that had been translated into English for him. Upon their arrival in Sergiev Posad the American pilgrims headed for the Gethsemane Skete, the summer residence of Metropolitan Filaret (Drozdov) of Moscow, who expressed a wish to receive the overseas guests in his cell.

The visitors reverently entered this small cell. His head bowed, the emissary of the American Congress heard the archpastor's greeting. Metropolitan Filaret said that he was pleased to see amicable relations developing between the two peoples and would like harmony to reign among Christian nations in general. Vladyka Filaret added that "Russia has rejoiced at the triumph of the legitimate government in America, where fear of God prevails amidst complete religious tolerance". Then he gave the ambassador an album with pictures of the Lavra and the skete as a memento of his visit. Metropolitan Filaret recalled that he had had occasion to meet a Mr. Yonge, a representative of the American clergy, who was visiting Moscow.

From the cell of the metropolitan the guests proceeded to a wooden church whose walls were faced with cypress. Metropolitan Filaret followed them and told them about the sights of the church. From the church the American guests headed for the caves and viewed them, entering the underground cells where monks used to live and work. Then the members of the delegation returned to the Lavra. The American guests were deeply impressed by their meeting with the famous archpastor, Metropolitan Filaret.

The father superior of the Lavra, Archimandrite Antoni, greeted the pilgrims in the Trinity Cathedral. He told them about the history of this church and then invited them to view the chapel where the cell of St. Sergiy of Radonezh used to be. From the chapel the guests headed for the monastery sacristy, which they examined with great interest. Then they went to the grave of Boris Godunov and viewed the

Dormition Cathedral where restoration work on murals was being concluded.

The guests also viewed the refectory, where meals were given not only to the monastery brethren but also to pilgrim-worshippers. The guests were told, among other things, that on the eve of their arrival, on the Feast of the Dormition of the Most Holy Mother of God, some 8,000 people had visited the Lavra. The father superior invited the American pilgrims to view the drawing and icon-painting school: the poor were taught this art free of charge at the Lavra. The father superior presented to G. Fox an icon of St. Sergiy painted in the Byzantine style as a memento. Many of the American guests obtained small icons of enamel and mother-of-pearl as keepsakes.

Then the visitors went to the Moscow Theological Academy. Here, accompanied by the rector, they viewed the lecture halls, auditorium and library. Secretary of the American embassy, Mr. Curtin, who had visited the Lavra earlier, in 1865, met many of the monks as an old acquaintance and with his fluent Russian seemed to bring them and the guests from overseas closer. From the academy that evening the American guests returned to Moscow (7, pp. 34-35).

The visit of the American delegation to the Trinity-St. Sergiy Lavra took place in 1866. The American consul Yu. Schuyler arrived in Moscow the following year. His activity in Russia can be regarded as a considerable contribution to the development of Russo-American relations. He was on diplomatic business in Russia from 1867 to 1875, first as consul in Moscow, and, beginning in 1869, as secretary of the American mission in St. Petersburg. Schuyler travelled a great deal about Russia: he visited Central Asia and met and talked with people from various strata of Russian society. He penned a host of articles about Russia which were printed in the West.

The American diplomat spoke Russian fluently and took a lively interest in Russia's cultural life. Thus, in October 1868 he attended a moleben in Voronezh on the occasion of the unveiling of a monument of A. V. Koltsov (1809-1842), an outstanding Russian poet who was a native of this city (8, p. 564). Schuyler wrote about the traditions and rites of the Russian Orthodox Church and the national customs of the Russian people. According to a modern researcher, "Schuyler's contribution to the development of cultural relations between the two great peoples surpasses everything that all his countrymen taken together had done before him" (9, p. 115).

\* \* \*

The first information about the New World reached Russ circa 1530, i.e. 40 years after Columbus' voyage to the West and 30 years after the third expedition of Amerigo Vespucci (1501-1502). This information is contained in an essay by Monk Maksim the Greek (c. 1475-1556) of the Vatopedi Monastery on Mount Athos, who was sent to Russia in 1518 to engage in translation work. After his arrival in Moscow at the invitation of Grand Duke Vasilii III (1505-1533) he laboured successfully here in the field of religious literature.

In one of his essays dating to the early 30s of the 16th century, he wrote that the ancient peoples had not dared to sail beyond Gibraltar. "The contemporary people of Portugal and Spain, however," Maksim the Greek continues, "sail out, taking every precaution, in great ships... and have found a multitude of islands, some inhabited by people, others empty, and a great land, called Cuba, whose end the people living there know not" (10, p. 44). The information adduced by Monk Maksim the Greek was the first exact news in Russ about the voyages to America.

The name "America", however, appeared in Russia much later—in 1584. It came into Russian essays from the Polish "Chronicle of the Whole World" by M. Belski. In this manuscript, which contains a description of the trips of Columbus and Amerigo Vespucci, the toponym "America" is first mentioned in Russian literature: "On the Voyage of Ammerikus Vesputsya: Ammerikus is dubbed with the name of the great island of Ammerika, and that island can be called one-fourth of the world: and that island was found by Ammerikus Vesputsya" (4, pp. 16-17).

The first Russian traveller to visit the American continent and the USA was Feodor Karzhavin (1745-1812). He was born into the family of a Moscow Old-Believer merchant. Feodor's father brought him to London in 1752, and then resettled him in Paris, where he soon entered Paris University. Returning to Russia at the age of 20, Karzhavin spent two years teaching French to seminary pupils at the Trinity-St. Sergiy Lavra. As he later wrote about this period of his life, "during the ministry of the then archimandrite, now Metropolitan Platon of Moscow, I spent two years at the Trinity Lavra Seminary as a teacher (from 1767 to 1769). Within a short time I prepared many of my pupils for the position of teacher of French at many Russian dioceses, so 1769 should be considered the beginning of the teaching of French in Great Russia's theological schools" (11, p. 273).

Karzhavin's sojourn in the USA can be divi-



ded into two periods with a four-year interval. The first time he visited the USA was at the height of the war for independence; he was there from the first half of May 1777 to January 1780. The second time he came to the USA was after the end of the war, in early August 1784, and he spent two years and seven and a half months there. F. V. Karzhavin was the first writer to visit the major cities along the Atlantic seacoast of North America and the first Russian to live among American Indians in West Virginia (4, p. 110). He was the first of few Europeans who made a detailed and profound study of the country and its religious life in that early period of US history.

What is known of the publishing plans of F. V. Karzhavin in Virginia is that he took a special interest in how tuition was organised in the College of William and Mary, known for its theological traditions. Before he left for Russia, Karzhavin procured a text of the charter of this educational establishment (12, pp. 138-139). One of the Virginia Church figures whom F. V. Karzhavin knew was Bishop D. Madison, the rector of the College of William and Mary in Williamsburg, the capital of Virginia at the time (13, p. 30).

During those years Russian readers were able to familiarise themselves in greater detail with religious life in the USA. The interest in that country that had manifested itself in Russian religious and secular circles prompted D. M. Ladygin, a man of letters and translator, to compile an original essay entitled *News About English Settlements in America* (St. Petersburg, 1783). Narrating about the settlers living in various parts of the country, the author constantly mentions the religious tolerance that reigned among them. "Rhode Island is an area where anyone may profess any faith he so desires, so long as he obeys the authorities and his superiors," D. M. Ladygin reports. "No one asks what faith another espouses; only benefit to society is sought" (16, pp. 33-34). "New Jersey is similar to New York in every respect... there is no dominant faith there, and all members of various faiths live peacefully and happily" (14, p. 42).

The First Amendment to the Constitution of the USA came into force on December 15, 1791. It reads: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof" (15, vol. 1, p. 334). However, several years before this law was passed the *Moskovskie Vedomosti* (Moscow Gazette) noted that "the United States of America have decided to permit all foreigners, no matter what faith they may belong to, to settle in America" (16, p. 951).

In the late 18th-early 19th centuries Russian

people began visiting the United States more and more frequently. They included the Russian seafarer Yu. Lisiansky (1773-1837) and the author and artist P. Svinyin (1787-1839). During their sojourn in the USA they attended services in various Christian communities and enjoyed the hospitality of the pastors, and subsequently published their reminiscences in the Russian press.

The establishment of diplomatic relations between Russia and the USA in 1808-1809 was a fresh catalyst to the development of cultural and religious ties between both countries. The Russian consul A. Evstafyev (1783-1857) left for Boston in early 1809 as a member of the first diplomatic mission to the USA. A. Evstafyev had an unusual life. He finished the Kharkov Theological Seminary, after which Vice-Chancellor V. P. Kochubei summoned him and another graduate of that seminary to St. Petersburg to assign them to the church of the Russian embassy in London as choristers (17, p. 102). Here began his literary activity; subsequently he went into diplomatic work, but did not abandon his literary activities. A. Evstafyev served, with short breaks, as Russian consul in the USA until 1852, and over this time he published there a whole series of works on Russia in English, and also put out writings as a historian and publicist. Of particular interest is his epic poem on Dimitriy Donskoi in English, in seven songs, which was published in Boston in 1818 (18).

Grand Duke Dimitriy Ivanovich Donskoi (1350-1389), who headed the struggle of the Russian people against the Mongol-Tatar Yoke and received the blessing for this labour at the Trinity-St. Sergiy Monastery from St. Sergiy of Radonezh, evoked great sympathies from Americans, who were also upholding their independence with arms in hand. Assessing the work of A. G. Evstafyev, Academician M. P. Alekseyev noted: "This was a modest but merited figure in American-Russian cultural and literary coalescence" (2, p. 25).

In the latter half of the 19th century Russo-American relations continued developing in the political, cultural and religious spheres. During these years Americans' knowledge of various facets of Russian spiritual culture continued developing. In the autumn of 1869 a choir from St. Petersburg arrived in New York to take part in the 1869/70 musical-theatrical season. This was the first time a Russian choir performed on American soil. The members of the choir, directed by D. A. Agrenov-Slavyansky, gave a number of concerts at Steinway Hall; the programme included the Cherubical Hymn by the composer D. S. Bortnyansky (19, p. 209). Then the choir went on a tour of US

cities and gave 175 concerts in the finest halls of Hartford, Providence, Boston, Buffalo, Chicago and Saint Louis.

Still another episode from the history of Russo-American cultural ties in the sphere of music has to do with the work of the brilliant Russian composer Petr Chaikovsky (1840-1893). At the height of his fame, Chaikovsky made a triumphal tour of the USA in 1891. From April 23 to 27 (New Style) concerts were given in New York with his participation, and the programme included, along with other works, a rendition of The Lord's Prayer to a melody written by the Russian composer. Aside from New York, Chaikovsky took part in concerts in Baltimore and Philadelphia (20, p. 45).

Petr Chaikovsky attached great importance to Americans' knowledge of Russian Church music. In New York he was able to see for himself the interest shown in the USA in Russian church music. There Chaikovsky met the American patron of the arts Andrew Carnegie, who suggested to the Russian composer that a church choir be sent to the USA on tour (24, p. 450).

A unique contribution to American musical culture was made by another Russian composer—A. Grechaninov, the author of many hymns. Having left Russia after 1917, he settled in the USA, where he began propagandising Russian church music. In 1944 he wrote "Ecumenical Mass", which incorporated both Orthodox hymns and elements of the religious music of other confessions (22, p. 212).

As early as the end of the 1860s there were a large number of Russian Orthodox Christians living on the east coast of the USA. They were embassy staff members, trade representatives and also persons who had left for America to earn money or for other reasons. These people required spiritual nourishment, in connection with which there arose a need for the establishment of a Russian Orthodox church in New York. Construction of the church had been concluded by 1870, and on November 12 (25) of that year His Grace Bishop Paul of Novorossiysk celebrated the first Divine Liturgy there.

This event was accorded great attention in the Russian Orthodox press. "The first Orthodox Liturgy was celebrated in New York, on a day when all of America puts aside its everyday endeavours and devotes itself entirely to prayer," E. K. Smirnov, a graduate of the St. Petersburg Theological Academy, reported from New York. "This is Thanksgiving Day. On this day all of America offers thanks to the Almighty for all the blessings which He has bestowed throughout the past year. Newspapers have not overlooked this coincidence, and

the people who attended the divine service said that this was the work of (Divine—*Auth.*) Providence" (23, p. 1,069).

In 1871 a fire broke out in Chicago which destroyed virtually the entire city. A. Kurbsky, one of the Russian Christians who had come here to earn money, "was one of the victims of the famous fire that devastated practically the entire city" (27, p. 354). In his book, written upon his return to Russia, he gives a detailed description of the Chicago fire (25, pp. 365-375) and narrates about the extensive charity which the local church organisations undertook to help the victims of this disaster (25, pp. 395-396).

Like his literary predecessors who visited the USA, A. Kurbsky tells of the wide religious tolerance established in that country.

Religious tolerance and the religiousness of people in that country is also discussed by N. Slavinsky, who visited it in the early 1870s. "Despite such religious freedom," he writes, "Americans are more religious than the greater part of European nations, and to become convinced of this, suffice it to take a look at the reasons for conducting religious worship in the country. Congress opens with a prayer, for which pastors of different Churches are invited. On national holidays church services are conducted everywhere and religious processions held. Bible is read in all public schools, and on Sunday everywhere people walk to and from church; the streets are quiet, and no trading is done. Thus, the absence of a state Church in America does not exclude religion itself" (19, pp. 136-137).

By the start of the 1870s American missionaries had launched energetic activities in various parts of the world, and it was quite natural that representatives of the Russian Orthodox Church, which had long been christianising the peoples of Siberia and Alaska, had taken an interest in the state of affairs in this endeavour in the USA. N. Ilyin, a Russian publicist who spent six months in the USA, left behind an interesting description of the "Bible Home" which belonged to the "Society founded for the spread of Christianity among Indians, Japanese, Chinese, Australians, Oceanians and other pagans of the globe" (26, p. 141).

N. Ilyin calls attention to the main task of the American Bible Society, namely the translation of Holy Scripture into the languages of the peoples among whom missionary work is being done. "With this aim the Bible and the Gospel," Ilyin writes, "are translated into all these languages and all the dialects, of which there are a multitude in Oceania alone, since the inhabitants of virtually each archipelago speak their own dialect. Print is being com-



bled at the Bible Home for more or less civilised tribes which have their own written languages, and an alphabet is being devised for those which do not have them; then the Holy Books are translated into all the aforementioned languages and sent out to missionaries to convert the pagans" (26, p. 141).

In the late 19th-early 20th centuries Russian readers continued to receive news from their countrymen about religious life in the USA. Here are two typical statements on this matter by Russian authors. One of them, A. V. Nedunov, who spent a great deal of time in the USA and associated with working people in Mississippi, wrote in 1894: "Recognizing neither national or religious differences, Americans receive all with open arms and preach to people universal Christian love and friendly feelings... Americans always turn in word and deed against war as the greatest evil; they have spearheaded the periodical press against it and publish individual essays, they convene congresses, and in the young generation they instil humane feelings at an early age" (24, pp. 16-17).

The second statement belongs to a clergyman, Bishop Nikolai of the Aleutian Islands and Alaska, who published his notes on religious life in the USA, also in 1894: "Americans are very religious even though nothing religious is taught in their schools. I have not seen a single tourist who did not have a Bible; one and all has a Bible, and in fanciest cover; each one reads it, especially on Sunday, and marks the places he likes best... All are imbued with respect for the Church and for clergymen without distinction according to faith" (28, p. 78).

A similar assessment of religious life in the USA was expounded in the Russian press right up until the start of World War I. "The Bible serves as the cornerstone in the system of moral education in the United States. Although excluded from the school curriculum in order to avoid religious discord, Holy Scripture is an object of warm and enlightened attention on the part of Protestant Churches of all forms into which Protestantism developed in the United States. At Sunday schools it is studied from the Bible by young and old, from Biblical history to a critical analysis of the Bible; it is studied by farmers, workers, craftsmen, students, university professors, bankers and presidents of the United States" (15, Vol. 2, p. 416).

This quotation is from a book published in Russian in 1912; its author, A. V. Babin, is a graphic personification of the ties which were constantly strengthening between Russia and the USA. After receiving the degree of Master

of History at Cornell University, A. V. Babin worked, from 1895 to 1898, as a university library assistant and then became director of the libraries of Indiana University (1896-1898) and Stanford University (1898-1901), and, finally, head of the Slavonic Department of the Library of Congress in Washington.

A. V. Babin penned a monumental study entitled *Istoria Severo-Amerikanskikh Soedinykh Shtatov* (A History of the North American United States, Vols. 1-2. St. Petersburg, 1912); in writing this essay he worked with books from the Department of American History of the Library of Congress. In the chapter "Morals. Religion" in Vol. 2, A. V. Babin generalises in a way the information which Russian readers were able to obtain from Russian publications on religious life in the USA.

According to A. V. Babin, who spent many years in the USA, "the moral level, which is exceptionally high in comparison to the non-Anglo-Saxon countries, is the result of the high conscious interest in the Christian religion, respect for and tolerance of all religions in general in the United States. From generation to generation, becoming suffused with the spirit of the Christian religion, the American not only as a conscious Christian but as a self-respecting person, reveres his One God, honours his parents, respects his neighbour, obeys the seventh Commandment, does not encroach upon the property of others, does not give false witness and does not envy the good estate of others. Integrity, straightforwardness, truthfulness, fidelity to his word, spiritual and physical purity, moderation in food and drink, abstinence from alcoholic beverages and sinful passions, faultless family life, love for children, compassion for the weak, readiness to help others in their misfortunes, hospitality, humane attitude to animals and fairness towards one and all have become the American's second nature and have created an atmosphere of mutual respect and trust in the country" (15, Vol. 2, pp. 417-418).

Concluding this brief survey of the mutual vision of religious life in Russia and the USA by their representatives, we shall note that the idea of a common historical path of Russia and the USA is typical of the Russian perception of America. This idea was formulated most categorically by the prominent Russian Orthodox Slavophile philosopher I. V. Kireyevsky (1806-1856). In an article written in early 1830 he claimed that "out of the entire enlightened humanity two nations do not take part in the general falling to sleep; two peoples, young and fresh, are blossoming in hope. They are the United States and our Motherland" (29, pp. 78-79).

During World War II Soviet-American relations were strengthened, and at present they are developing successfully, which is evidenced by the Treaty on the Elimination of the Intermediate-Range and Shorter-Range Missiles signed in November 1987 in Washington by Mikhail Gorbachev and Ronald Reagan. The need for the continued development of religious ties that would promote understanding, constructive relations and cooperation between our two peoples is unquestionable. It should be taken into consideration that the Russian Orthodox Church has established, and continues to develop in every possible way, fraternal relations with many Christian Churches of the United States of America, such as representatives of the Episcopal Church, with Roman Catholics, Presbyterians, Congregationalists and Quakers. Fra-

ternal relations and bilateral conversations between the Russian Orthodox Church and the National Council of the Churches of Christ in the USA on ecumenical and peacemaking cooperation have been developing vigorously for over 30 years now.

A place of its own in the history of the Russian Orthodox Church is taken by her missionary activity in "Russian America" (Alaska and the Aleutian Islands). Suffice it to recall the blessed fruits of the labours on American soil of its enlighteners, St. Herman of Alaska and St. Innokentiy of Moscow and Kolomna, and others. A detailed analysis of their activities extends beyond the framework of this article. The ministry of the Russian Orthodox Church on the American continent, which occupies a considerable place in the annals of Russian ecclesiastical life, is a wide-ranging and extremely interesting topic.

### SOURCE MATERIAL

1. Yu. Arsenyev. "Reminiscences of Long-fellow". — *Moskovskie vedomosti* (Moscow Gazette), 1882, No. 76.
2. M. Alekseyev. "American-Russian Literary Notes". — *Nauchnyy Byulleten LGU* (Research Bulletin of Leningrad State University), 1946, No. 8.
3. *Rossiia i SShA: stanovlenie otnosheniy*. (Russia and the USA: the Establishment of Relations. [Collected Documents.] 1765-1815). Moscow, 1980.
4. A. Nikolyukin. *Literaturnye svyazi Rossii i SShA* (Literary Ties Between Russia and the USA). Moscow, 1981.
5. Th. Robinson. "Historical View of the Slavic Language in Its Various Dialects: with Special Reference to Theological Literature." — *Biblical Repository*, 1834.
6. N. Bolkhovitinov. *Russko-amerikanskije otnoshenia* (Russo-American Relations). 1815-1832. Moscow, 1975.
7. *Amerikantsy v Rossii i russkie v Amerike* (Americans in Russia and Russians in America). St. Petersburg, 1866.
8. M. Venevitov. "E. E. Schuyler". — *Istorichesky vestnik* (Historical Herald), 1893, May.
9. G. Kuropyatnik. *Rossiia i SShA* (Russia and the USA). Moscow, 1981.
10. "Monk Maksim the Greek's Story of Somewhat Arcane Sayings in the Oration of Gregory of Nazianzus. — In the book: Maksim the Greek. *Works*. Kazan, 1862, Vol. 3.
11. *Russkaya starina* (Russian Antiquity), 1875, Vol. 12.
12. A. Startsev. "F. Karzhavin and His American Journey." — *Istoria SSSR* (A History of the USSR), 1960, No. 3.
13. S. Dolgova. *Tvorchesky put F. V. Karzhavina* (The Creative Path of F. Karzhavin). Leningrad, 1984.
14. D. Ladygin. *Izvestie v Amerike o selezniakh aglitskikh* (News of English Settlements in America). St. Petersburg, 1783.
15. A. Babin. *Istoria Severo-Amerikanskikh Soedinennykh Shtatov* (A History of the North American United States). St. Petersburg, 1912, Vol. 1-2.
16. *Moskovskie vedomosti*, 1787, December 18, No. 101.
17. A. G. Cross. (England, Norwich). "The Russian Embassy in London and the Acquaintance of Englishmen with Russian Literature in the Early 20th Century." — In: *Sravnitel'noe izuchenie literatur* (A Comparative Study of Literatures), 1976.
18. *Demetrius, the Hero of the Don. An Epic Poem by Alexis Eustaphieff*. Boston, 1818.
19. N. Slavinsky. *Pisma ob Amerike i russkikh pereseleniakh* (Letters about America and Russian Settlements). St. Petersburg, 1873.
20. P. I. Chaikovsky. *Letters*. — *Complete Works*. Moscow, 1978, Vol. 16a.
21. Modest Chaikovsky. *Zhizn P. I. Chaikovskogo* (The Life of P. I. Chaikovsky). M. P. Yurgenson Publishers, 1902, Vol. 3.
22. E. Vasilchenko. "The Work of American Composers-Immigrants from Russia." — In the book: *Vzaimodeistvie kultur SSSR i SShA. XVIII-XX vv.* (Cultural Interaction of the USSR and the USA. 18th-20th Centuries). Moscow, 1987.
23. E. Smirnov. "Letters from New York." — *Khristianskoe chtenie* (Christian Readings), 1870, No. 12.
24. A. Nedumov. *V Novy Svet* (To the New World). Warsaw, 1894.
25. A. Kurbsky. *Russky rabochiy u severo-amerikanskogo plantatora* (The Russian Worker Employed by the North American Plantation Owner). St. Petersburg, 1875.
26. N. Ilyin. *Shest mesyatsev v Severo-Amerikanskikh Soedinennykh Shtatakh* (Six Months in the North American United States). St. Petersburg, 1876.
27. S. Kl. "Farming and Farm Life in the Western States of America." — *Vestnik Evropy* (European Herald), 1882, No. 3.
28. Bishop Nikolai of the Aleutian Islands and Alaska. *Iz moego dnevnika* (From My Diary). St. Petersburg, 1894.
29. I. Kireyevsky. *Kritika i estetika* (Criticism and Aesthetics). Moscow, 1979.

Archimandrite AVGUSTIN,  
Docent at the LTA



## Basic Features of Pastorship at the Optina Hermitage

*The constantly growing interest in the Optina Hermitage in this country and abroad is not fortuitous. Good, love of people, high morality—these are the riches which its inhabitants left us. The Optina Hermitage is a monument to the spirituality of our nation. It stood out among other cloisters of the Russian Church above all for its pastoral activity. It is to an analysis of the pastorship of Optina startsy that this article is devoted.*

The exact date of the founding of the Optina Hermitage is unknown. Most probable is the assumption that the hermitage arose through the efforts of the ascetics themselves during the conversion of the residents of Kozelsk to Christianity, but not earlier than the 12th century, as a general ("optin") monastery with sections for monks and nuns (3, p. 1; 2, p. 9). The Church historian Archimandrite Leonid Kavelin expressed the view that the Kozelsk Optina Hermitage of the Presentation of the Blessed Virgin in the Temple was founded by Prince Vladimir Andreyevich the Brave in the first half of the 15th century (2, p. 7). Lastly, popular tradition has it that founder of the hermitage was a thief by the name of Opta, who repented for his evil deeds and was professed with the name of Makariy. Even though historical facts do not corroborate this tradition, its viability and meaning will become understandable if we recall that the first to follow the Lord Jesus Christ into Paradise was the Good Thief who addressed to Him the penitential prayer: *Lord, remember me when thou comest into thy kingdom* (Lk. 23. 42). Many people travelled to the Optina Hermitage solely to confess their sins to the startsy and receive into their woun-

ded and weakened souls the Lord's answer: *Verily I say unto thee, To day shalt thou be with Me in paradise* (Lk. 23. 43).

Situated on the right bank of the river Zhizdra, three versts from the town of Kozelsk, the hermitage did not stand out among the other Russian monasteries for a long time. The first written mention of it appeared only in the early 17th century. In 1629 there were six cells and a wooden Church of the Presentation of the Blessed Virgin in the Temple at the Optina Hermitage. In 1680, when 14 monks comprised the cloister community, there began the construction of the stone Cathedral of the Presentation of the Blessed Virgin. In 1724 the Optina Hermitage was closed because of the small number of its brethren, and reopened in 1726. During the administration of Hegumen Avramiy (from 1731) the cloister improved its state somewhat, but later fell into decline again.

The rebirth and flourishing of the Optina Hermitage were linked with two characteristic phenomena which determined the development of Russian religious life in the 19th century. The first was the renewal of monastic life in Russian monasteries by the disciples of starets Schemaarchimandrite Paisiy Velichkovsky (1722-1794); the second was the nomination to episcopal sees of a whole series of hierarchs who combined extraordinary devotion to the Orthodox Church and fidelity to her traditions, enormous theological erudition, and a special love for monasticism. The names of Metropolitan Platon (Levshin; †1812) of Moscow, Metropolitan Filaret (Amfiteatrov; †1857) of

---

At the request of His Holiness Patriarch Pimen of Moscow and All Russia, the government of the USSR turned over the Kozelsk Optina Hermitage of the Presentation of the Blessed Virgin to the Russian Orthodox Church in November 1987 (see: "Decisions of the Holy Synod of December 30, 1987". — JMP, 1988, No. 4). An article is published in connection with this event.





The Optina Hermitage. General view of the monastery

Kiev, and Metropolitan Filaret (Drozdov; †1867) of Moscow are directly associated with the history of the Optina Hermitage. The Optina Hermitage was the grace-bestowing medium where monastic activity, supported and guided by wise archpastors, yielded fruits of exceptional value for the entire Church.

In 1796 Metropolitan Platon visited the Optina Hermitage and decided to introduce a cenobitic Rule here analogous to the Rule of the Peshnosha Monastery of St. Nicholas, which was headed at the time by Hegumen Makariy, a disciple of Schemaarchimandrite Paisiy Velichkovsky. Twelve brethren, led by the starets, later Hegumen Avraamiy (1796-1817), from the Peshnosha cloister resettled in Optina. Starets Avraamiy's moral qualities, experience in monastic administration and spiritual link with the Peshnosha cloister of the "Paisian" orientation inaugurated the rebirth of the Optina Hermitage.

At the very outset of the administration of the cloister by Hegumen Daniil (1819-1825) Bishop Filaret (Amfiteatrov) of Kaluga and Borovsk decided to introduce at the Optina Hermitage more perfect cenoby with the highest ascetic institution for select persons capable of meditative prayer—a skete,



Optina startsy: on the left—Archimandrite Moisei, Schemahieromonk Lev, Schemahieromonk Amvroziy, Schemahegumen Antoni, Schemaarchimandrite Varsonofiy; on the right—Schemaarchimandrite Isaakiy, Schemahieromonk Makariy, Schemahieromonk Iosif, Schemahegumen Ilarion, Schemahieromonk Anatoliy



and, for the purpose, concerned himself with searching for administrators experienced in spiritual life (2, p. 44). A group of Roslavl hermits headed by Father Moisei Putilov arrived at Optina on June 6, 1821, at the invitation of Bishop Filaret. These monks, who founded the Skete of St. John the Baptist, had spent many years labouring as desert-dwellers among the disciples of the starets Shemaarchimandrite Paisiy Velichkovsky in the Roslavl forests near Smolensk. The skete at which the Rule of the Konevets monastery was introduced soon afterwards, was to become a place of "silent and anchoretic life on the example of the ancient holy desert fathers" and with the traditions of the Paisian school of starchestvo (staretshood) (2, p. 46). In 1825 Father Moisei Putilov was appointed Father superior of the Optina Hermitage, and his younger brother, Father Antony Putilov, became the skete superior from that time. The pastorship of the Optina Hermitage exhibited three features, three orientations which, drawing on one another, made the monastery a treasure-trove of Orthodoxy in Russia. They are starchestvo, spirituality and narodnost (national consciousness).

What is starchestvo? Outwardly, starchestvo is nothing more than a monastic statute or a part of the monastic rules. In terms of inner content, starchestvo determined a special spiritual link between the starets-mentor and his disciple-novice. From the starets, who must possess the gift of spiritual wisdom, starchestvo requires spiritual guidance. Starchestvo requires of those who are being guided follow the path along which the mentor leads to the Kingdom of Heaven those spiritually related to him. The exceptional need for spiritual guidance by the starets obtains naturally from the harm wrought to human nature by sin, the difficulty and peril encountered on the evangelical path, and the inexperience of most of those following this path.

Sts. Callistos and Ignatios discovered in *Philokalia* five signs of a sincere spiritual attitude to startsy-mentors on the part of their spiritual children: 1) complete faith in one's mentor and guide; 2) truthfulness to him in word and deed; 3) not effecting anything of one's own will, but trying to abnegate it, i. e., not doing anything of one's own

will or according to one's discretion, but always inquiring about and doing everything upon the advice and at the will of the mentor and intercessor; 4) not contradicting or arguing at all, since aptness to contradict or argue comes from reasoning with mistrust and haughtiness; 5) total and pure confession of sins and innermost secrets."

Starets Amvrosiy clarifies this last point as follows: "In addition to ordinary confession before receiving Holy Communion (if, of course, the starets is a hieromonk and a confessor), a spiritual attitude requires of those being guided frequent confession, whenever necessary, to the starets and father confessor of not only deeds and acts but also of all passionate thoughts and motions and innermost secrets as is stated on this point by Basil the Great in the Canons expounded in detail (Ques. 26), Simeon the New Theologian in Part I of *Philokalia* (Chap. 122) and other Holy Fathers" (9, p. 44). As Schemahieromonk Amvrosiy defined it, the path of starchestvo "consists in a sincere spiritual attitude and obedience of spiritual children to their spiritual father or starets" (9, p. 37).

Throughout the centuries of Christianity all the great desert-dwellers and Church Fathers and teachers have acknowledged the path of guidance by startsy as the most dependable and convenient of all those known. Starchestvo flourished in the ancient Egyptian and Palestinian cenobies; later it was implanted on Mount Athos, and from the East it was brought to Russia. However, with the gradual decline of faith and asceticism and the secularisation of religious life somewhat, starchestvo began slowly falling into oblivion. As early as the times of St. Nil of the Sora (†1508) the path of starchestvo was unclear to many, and it became almost unknown by the end of the 18th century. "The restoration in Russia of this way of monastic life based on the teaching of the Holy Fathers was largely promoted by the famous and great Starets Paisiy Velichkovsky, archimandrite of Moldavian monasteries. With great difficulty he gathered on Mount Athos and translated from Greek into Slavonic the works of the ascetic writers which contain teaching on the monastic life in general

and about a spiritual attitude to startsy in particular. However, at the Neamt (located in Romania—I. A.) and other Moldavian monasteries under his administration he also had applied in practice" (9, p. 50). At the end of his life, and especially after the demise of the starets in 1794, the disciples of Starets Paisiy Velichkovsky moved to Russia. Soon disciples close to them in spiritual orientation gathered around them as well. Thus there formed in Russia spiritual centres of starethood in various cloisters of three regions: northern, central and southern.\*

Starchestvo as a special institution was introduced at the Optina Hermitage with the arrival of Hieromonk Leonid (schemamonastic name, Lev), a disciple of Schemamonk Feodor. Professed at the Optina Hermitage in 1797, he followed the monastic path, beginning in 1799, in various cloisters with the startsy—Schemahieromonk Kleopa (†1818) and Schemamonk Feodor (†1822).

In 1829 Schemahieromonk Lev returned to the Optina Hermitage, and in 1834 his associate and would-be successor, Starets Makariy, joined him (9, pp. 35, 114). Many of their disciples had gathered at Optina by that time. Thus the hermitage became a hub of Paisian starchestvo, individual manifestations of which had already existed in different Russian monasteries. Hegumen Avramiy (†1819) and the next generation of Optina dwellers—the father superior, Schemaarchimandrite Moisei (†1862) and the skete superior Schemahegumen Antoni (†1865) (the Putilov brothers),



Schemahieromonk Makariy

and the startsy—Schemahieromonk Lev (†1841) and Makariy (†1860)—were the foundation that determined the spiritual life of the cloister and gave Optina starchestvo its orientation for the entire period that followed.

It should be stressed, however, that in their pastoral care of the Optina Hermitage brethren and the laity, startsy of the succeeding generations did not imitate their great predecessors: startsy Lev and Makariy, in every respect. Each Optina starets had his own specifics. Starets Amvrosiy used to say: "Starets Lev (Leonid) did everything simply: both men and women, monks and nuns, often surrounded him together and revealed their thoughts to him. Things were different with Starets Amvrosiy. Even though he bestowed general blessing, he would give special one to men and a special one to women; for revelation of people's thoughts he would receive them singly" (9, p. 90). There were evidently two reasons why Starets Amvrosiy did not use a general confession of thoughts: first, he himself found it more convenient to use the more "conventional" confession, which externally is close to the common Sacrament of Penance, for one penitent. Starets Amvrosiy was during his lifetime incomparably more

\* The northern cloisters include: Solovetski (Hieromonk Feofan), Valaam (Schemahieromonk Kleopa), the Svir (Schemamonk Feodor), and the Aleksandr Nevsky Lavra (Metropolitan Gavriil Petrov († 1801) and Archimandrite Feofan). The Moscow monasteries—Novospassky (Hieromonks Filaret and Aleksandr) and Simonovo (Archimandrite Ignatiy and monks Pavel and Arseniy), Hermitage of the Presentation of the Blessed Virgin in the Temple in Vladimir Diocese (Hieromonk Kleopa), Peshnosh Monastery (Hegumen Makariy), Svena Monastery in Bryansk and related Roslavl desert-dwellers (Schemahieromonks Afanasiy Stepanov, Zosima Vasilisk, Schemamonk Afanasiy Okhlopov, etc.), and Ploshchanskoe Hermitage (Schemamonk Afanasiy). The southern cloisters include: Hermitage of St. Sofroniy (Archimandrite Feofan) and Glinskaya Hermitage (Hegumen Filaret, Archimandrite Ilidor, the circle of disciples of Schemahieromonk Vasilii Kishkin and others (5, pp. 51-52).



fame and renown than did startsy Lev and Makariy and for this reason he always preferred, by virtue of his deep meekness, to veil his exceptional gifts as a starets behind some generally-accepted custom. Second, the demise of the ascetics Father Makariy (†September 7, 1860), and Father Moisei (†June 16, 1862), as well as the beginning of the starethood of Father Amvrosiy coincided with the change of the social system in Russia from a decidedly estate-based one to a freer one. So substantial a change in the life of the Russian people of course had an effect on monastery life as well. Postulants from the times of the former system of secular life had grown accustomed to strict discipline while still in the secular rank, frequently being subjected to the strictest undeserved punishments from petty officials, not obtaining satisfaction from them, and not even thinking about it, when entering a monastery, they found it easy to subordinate themselves to the will of their elder brethren and entirely obey the starets like God Himself. New postulants began to appear with a new orientation, less inclined to abnegation of their will and geared more to self-indulgence. The superior, Father Isakiy, as a product of the strict times, had wanted at the beginning of his administration to introduce several church and monastery rules, rules which had been abolished at the end of the life of Father Moisei for reasons of his extreme infirmity; however, he soon abandoned his intention as exceeding the powers of the new generation (2, p. 109-110).

Unquestionably, both Starets Amvrosiy and his disciples should have reckoned with the spirit of the times and been more condescending towards the spiritual infirmity of the new brethren. Evidently the replacement of common confession of thoughts to individual confession could be compared with the phenomenon in the Early Church where public confession gave way to confession in private. These remarks appear to us to be particularly important and necessary for forestalling the incorrect and dangerous path of blind imitation of Optina starchestvo without assimilation of its pastoral spirit.

Like such ancient ascetics as St. Antony the Great, Pachomios the Great and Isidore of Pelusium, the Optina

startsy provided spiritual guidance not only to the brethren of their monastery but also to a multitude of the laity, including women, which, according to a contemporary, "was an innovation not only in the Optina Hermitage but also throughout the Kaluga Diocese and perhaps in Russia as a whole. And many did not know what was in the Church of Christ in antiquity, i. e., that throughout Christian times the starets-monks who had rich experience of spiritual life did not refuse to be spiritual mentors for those who came to them in faith" (9, p. 195). Precisely this was the reason why the Optina starchestvo was initially misrepresented and then elbowed out and persecuted. It was attained through the sufferings and feats of prayer of the first generation of Optina startsy. The account of the staunch fearlessness and love for others of the starets Schemahieromonk Lev was handed down from one starets to another as a behest of starethood at the Optina Hermitage. "Once, while the hegumen, Father Moisei, was walking about the monastery; he saw a huge crowd of people standing in front of the starets' cell; meanwhile, an order had come from Kaluga that no one be allowed to see him. The hegumen entered the starets' cell and said, 'Father Leonid! How is it that you are receiving people? The Vladyka has forbidden you to receive anyone.' Instead of replying, the starets sent away those with whom he had been occupied, and told his lay-brothers to carry in the cripple who had been lying by the door of his cell at the time. They brought him in and placed him in front of the starets. The father hegumen looked at him in confusion. 'Here', the starets began his speech, 'look at this man. See how all his bodily members are afflicted. The Lord has punished him for unrepented sins. He has done this and that, and now he is suffering for everything; he is living in hell. But he can be helped. The Lord has brought him to me for sincere repentance so that I reveal and edify him. Can I not receive him? What would you say to that?' Listening to Father Leonid and looking at the suffering man lying before him, the father superior shuddered. 'But His Grace', he said, 'threatens to impose ecclesiastical censure upon you.' 'Well, what of it?' the starets replied. 'Send me to Siberia, start





Starets Lev



Starets Makariy of the Optina Hermitage

a bonfire and commit me to the flames, but I will be the same Leonid! I do not summon anyone to myself, but I cannot chase away anyone who comes to me. Especially among the common folk, people are perishing from foolishness and need spiritual aid. How can I disdain their glaring spiritual needs?..." (9, p. 213).

The second trait of the pastorship of the Optina Hermitage, spirituality, was determined above all by the range of reading which had taken shape in the environment of the disciples of Starets Paisiy Velichkovsky. While living in the Roslavl woodlands, unknown to the world, the desert-dweller-brothers Moisei and Antoniy Putilov inaugurated the would-be Optina Library. From patristic books translated by Starets Paisiy, they compiled manuscript collections which consecutively expounded the rules of Christian living, and especially of the monastic life. The collections *On the Asceticism of Monks*, *On Repentance and the Salvation of the Soul*, *Homilies To Be Read in Private* and *Spiritual Food for Everyday Use* attest to the attention and intelligence with which both brothers read the works of the spirit-bearing Fathers. By the end of the brothers' lives the library of the

Optina Hermitage had 7,000 books—the finest religious books published in Russia. The high spiritual standards of Optina enabled it to continue the endeavour of Starets Paisiy Velichkovsky in issuing patristic works.

Starets Paisiy Velichkovsky translated personally and with the aid of his disciples the works of the Holy Fathers which comprise the first edition of *Philokalia*, namely, Antony the Great, Gregory of Sinai, Diadochus, Elias, Ecdicus, Isaias the Recluse, Hesychius of Jerusalem, John of the Carpathians, John of Damascus, Callistos and Ignatious, John Cassian, Mark the Hermit, Maximus Causocalybites, Niceitas Stiphatos, Nicetas the Monk, Nilus the Ascetic, Peter of Damascus, Simeon the New Theologian, Philotheos of Sinai, Philemon, Theolyptos, Theodore of Edessa and Theophanes. The main content of the writings of these Fathers is prayer of the heart and methods of doing it.

In addition, Starets Paisiy Velichkovsky translated a number of works by the Holy Fathers which encompass the structure of the monastic life in the monastery and deal with starchestvo and community living. These Holy Fathers include Barsonophios and



John, Abba Dorotheos, Isaac Syrus, John Climacus, Maximos the Confessor, Simeon the New Theologian, Abba Phalassios, and Theodore of Studios. These translations remained unpublished during the lifetime of Starets Paisiy Velichkovsky. The Optina Hermitage, in which many copies of the translations of Starets Paisiy were collected, was the only continuer in Russia of his great endeavour (6, pp. 27-28). Appraising the translating and publishing activity of the Optina Hermitage, Bishop Ignatiy Bryanchaninov wrote: "The whole of Russian monasticism owes a particular debt of gratitude to the Optina Hermitage for having published many works of the Holy Fathers in the translation of Starets Paisiy, who conveyed the patristic ideas with such precision. And the translation into Russian of monastic writings in this country is done much more satisfactorily by the brethren of your cloister in terms of knowledge of the monastic life than by people alien to this life" (10, p. 67).

Divine Providence drew into the Optina book-publishing activity representatives of all strata of ecclesiastical society: the highest hierarchy, monastics, theologians and intellectuals. Book publishing at Optina was the collective endeavour of the Russian people headed by spiritual startsy.

The publishing activity of the Optina Hermitage effected a turnabout in the spiritual enlightenment of Russia. The publication of the book *The Life and Writings of the Moldavian Starets Paisiy Velichkovsky* in 1847 was recognized as an epochal event by contemporaries. Thus, S. Burachek, the publisher of the St. Petersburg-based journal *Mayak*, wrote to Starets Makariy on April 7, 1847: "A thousand times I bless the Lord, Who inspired Father Golubinsky to allow this book to be published... The publication of (the book by) Father Paisiy is a sign of the greatest mercy of God and will effect a turnabout in our cloisters and seminaries" (6, pp. 39-40). As the earlier, first, publication of *Philokalia*, in 1793, was carried out solely thanks to the patronage of Metropolitan Gavriil (Petrov; †1801) of Novgorod and St. Petersburg, so the second publication of *Philokalia*, in 1822, and all the subsequent publication activities of the

Optina Hermitage were now being implemented only with the assistance of Metropolitan Filaret (Drozdov) of Moscow. He provided aid not only as a powerful administrator of that time; he himself worked painstakingly on checking the translations, determined the consecutiveness of the publication of the various books, and involved the requisite people in the effort.

However, the Optina Hermitage did not stop at putting out translated patristic ascetic literature. It launched the publication of Russian ascetic literature as the continuer of the patristic tradition (the works of Starets Paisiy Velichkovsky, St. Nil of the Sora, Georgiy of Zadonsk the Recluse, Bishop Petr, St. Ioann [Maksimovich; †1715], of Tobolsk; the Optina startsy, and a host of booklets on religion and morals) and literature on religious history (*Lives* of the Optina ascetics, descriptions of the Optina Hermitage, and anti-schism essays). These were well-considered and innovative projects by Starets Amvrosiy which were of enormous importance in terms of religious education and patriotism.

The publishing activities of the Optina Hermitage won the complete approval and support of all Russian people who were seeking spiritual enlightenment. Archpriest Feodor Golubinsky found a link between the Optina Hermitage and the academic theological milieu—professors and students, and the couple I. and N. Kireyevsky described ties between Optina and the Slavophile movement.

The spirituality of the startsy of the Optina Hermitage attracted to the cloister the Russian intellectuals, who were trying in their own way to find truth and express what they had found. The great labour of the Optina startsy lay in the fact that they did not turn away the intellectuals; they felt this upsurge of goodwill, yet they did not surrender to the temptation to efface themselves with the high-sounding names of Nikolai Gogol, Feodor Dostoevsky, Lev Tolstoi, etc. Suffused with spirituality, the Optina startsy were able to give a literary work an assessment that was much deeper than the most thorough criticism. Here it is necessary to adduce the review by Bishop Ignatiy Bryanchaninov of N. Gogol's *Selected Excerpts from Cor-*



Schemahieromonk Amvrosiy

*response with Friends*, a book which had triggered heated debate. Even before he met Gogol Starets Makariy had read *Selected Excerpts* and he wrote with his own hand the review by Bishop Ignatij \* inside this book, which stood on a shelf in the Optina Library. As Schemahieromonk Iosif noted, Starets Makariy quite shared his opinions expressed in the review: "It is evident that this is a man who has turned to God with a fervent heart. For religion, however, this is not enough. If it is to become a true light for the individual per se and if it is to issue genuine light from him to his neighbours, it requires definitiveness. This definitiveness consists in precise cognition of truth, in the separation of it

---

\* Schemahieromonk Iosif († 1911) wrote: "Due to a lack of information it is difficult now, after the passage of almost fifty years, to determine precisely who the author of the letter was and whom it was addressed to. A copy of the letter was made by the starets Father Makariy with his own hand. It can be concluded, therefore, that the starets fully shared the review of the famous writer's book which was expressed in the letter" (4, p. 3). Bishop Ignatij's authorship is established in the book by L. Sokolov (11, Part 2, Supplement, p. 121).

from all that is false, from all that only seems true. The Saviour Himself said this: *The truth shall make you free* (Jn. 8. 32). Elsewhere in Holy Scripture it is written: *Thy word is truth* (Jn. 17. 17). For this reason anyone who wishes to acquire definitiveness studies the Gospel thoroughly and directs his thoughts and emotions in keeping with the Lord's teaching. Then he can define in himself correct and kind thoughts and emotions. Then a person enters into purity, as the Lord after the Last Supper told His disciples, who had already become educated with the teaching of truth: *Now ye are clean through the word which I have spoken unto you* (Jn. 15.3). However, purity alone is insufficient for a person: he needs revitalisation, inspiration. Thus, for a lamp to give light it is not enough to wash the glass; the candle inside it has to be lit as well. The Lord did likewise with His disciples. Having cleansed them with truth, He brought them to life with His Spirit, and they became light for men. Before they received the Holy Spirit they were incapable of teaching humanity, even though they were pure. This course must be effected with the Christian in actuality, and not nominally: first enlightenment with truth, then enlightenment with the Spirit. Admittedly, a person has in-born inspiration, which is more or less developed and proceeds from the action of the emotions of the heart. Truth negates this inspiration as confused and destroys it so that when the Spirit comes He may resurrect it in a renewed state. If, however, a person is guided by his inspiration before he is cleansed with the truth, he will radiate from himself to others a confused and deceptive light instead of a pure one because there lies in his heart not simple good but good mixed more or less with evil. Let everyone look at himself and check my words with the experience of his heart: they are very precise and just, based as they are on nature itself. If these principles are applied to Gogol's book, it can be said that he irradiates from himself both light and darkness. His religious notions have not been defined; they move in the direction of the heart-felt, the unclear, the instinctive, the emotional, but not the spiritual. Since Gogol is a writer, and in a writer out of the abundance of the heart the mouth



speakeeth (Mt. 12. 34), or: the composition is a definite confession of the composer, but one which is largely not understood by him and understood only by a Christian who has been elevated by the Gospel to an abstract land of thoughts and emotions and has distinguished between light and darkness in it, Gogol's book cannot be totally accepted as pure words of truth either. There is a mixture here. It is preferable that this person in whom self-sacrifice is evident moor in the harbour of truth, where the beginning of all blessings is. For this reason I advise all my friends regarding religion to engage exclusively in reading the Holy Fathers, who acquired cleansing and enlightenment, as well as the apostles, and only then wrote their own books from which shines pure truth and which convey to the reader the inspiration of the Holy Spirit. Outside of this path, which initially is narrow and sorrowful for the heart and mind, there is everywhere darkness, there are everywhere rapids and abysses. Amen." (5, pp. 595-597).

The third characteristic feature of the pastorate of the Optina Hermitage is narodnost (national consciousness). The rebirth of the cloister occurred during the upsurge of Russia's national consciousness after the victory in the Patriotic War of 1812. The Crimean War of 1853-1856 and the Russo-Turkish War of 1877-1878 had posed still more acutely the questions of Russia's importance for other peoples, its path of development, and the role of the people in the history of Russia itself. It should be kept in mind that in the disputes that erupted at the Optina Hermitage, either as a whole, or its individual members, never espoused any of the currents of public thought because its endeavour was completely different—it was spiritual.

However, by dint of the homogeneity of some spiritual assessments it was close to Slavophilism in the broad sense of the word, which was expressed by I. Aksakov in his speech about Yu. Samarin: "Generally speaking, this was not only the emancipation of the popular spirit from the foreign yoke (in which only a negative merit would consist), but also a feat of the national self-consciousness which clarified and defined the spiritual principles of Russian narodnost which are called



Schemaarchimandrite Paisiy Velichkovsky

upon to be mighty factors for universal development and enlightenment" (14, p. 233). The sad letter of Starets Makariy is imbued with the spirit of Slavophilism: "My heart aches over your discourse about our beloved Homeland, Russia, our mother; where is she going, what is she seeking, what does it await? Enlightenment is elevating itself, but it is spurious; it is entertaining false hopes; the young generation is not taking its nourishment from the milk of the teaching of our Holy Orthodox Church but it is being infected with some alien, turbid, poisonous spirit. Will this continue for long? Of course, what is to be is written in the destinies of Divine Providence, but is concealed in His ineffable wisdom. And it seems that the time will come when we shall be told, as in the patristic prophecy: *Escape for thy life* (Gen. 19. 17)" (6, p. 127).

Starets Amvrosiy embraced the same conception: "Question: if, as has been said, aside from the One Holy Catholic and Apostolic Church, which the Orthodox Church is called and is, the salvation of other confessions is dubious, why is this truth not preached in Russia? The answer is very simple and clear. Religious tolerance is allowed in Russia, and heterodox occupy, on an equal basis with Orthodox, im-

portant posts: heads of educational establishments are largely heterodox; heads of gubernias and uyezds towns are frequently heterodox. Wherever a clergyman may begin openly preaching that there is no salvation outside the Orthodox Church, heterodox of exalted rank will be insulted. It is from this state of affairs that the Russian Orthodox clergy got into the habit and acquired the ingrained quality of speaking evasively on this subject. And perhaps some people, for the same reason and from constantly dealing with heterodox, or rather from reading their works, have actually begun thinking in a more condescending manner regarding the hope for salvation of other faiths, too" (1, Issue 1, pp. 220-221).

However, whereas the pronouncements of representatives of Slavophilism and the Optina Hermitage bring them closer together, their practical activities erect a deep-going divide between them. Although the former sincerely loved and exalted the Russian people, they remained far removed from them by virtue of their social estate. The hopelessness of the situation is felt in the following letter Yu. Samarin wrote in April 1861: "We had long discussed the disunity among the estates, the isolation of the people, and the like, but I involuntarily shuddered when I encountered these phenomena face to face. Our entire official world, from district police-officer to minister, all our institutions—in short, everything that has the form of an institution is suspect in the eyes of the people. This is a lie, this is deception; the people does not believe anyone or anything. Toward all of official Russia it takes a purely suffering attitude, just as it does towards such phenomena of nature as drought, locusts, etc." (14, p. 232).

What is astonishing is that the Slavophiles, with the exception of the couple I. and N. Kireyevsky, who were in the Optina Hermitage environment, did not turn to the experience of the startsy directly.

Relations between the Optina startsy and the people were completely different. Here is just one example. 1839 was the year of the arrival of Aleksandr Grenkov at the Optina Hermitage. The Lord had closed off the skies to rain, and the land had not borne fruit. The Father Superior of the Optina Hermi-

tage, Archimandrite Moisei, had sent collectors to the northern gubernias to gather donations for the upkeep of the brethren. "You go through the forests and villages", one of them related afterwards, "and there you hear the sighing and wailing of the hungry. Not finding anything at home to assuage their hunger, peasants wandered about the forests, gathering tree leaves, which they chopped up and ate together with chaff and straw. Or they would dig up rotten tree stumps, mix the rotten pieces of wood with chaff and leaves and eat this" (2, p. 56). Looking at the great need of the people, tears came to the collectors' eyes, and they could not bring themselves to gather donations. At that time the monastery had become filled with hungry people, with some of them not having eaten a crumb of bread for three days. At home there was nothing to eat, so they would go to the Optina Hermitage in the knowledge that here everyone would be received and be rendered whatever aid could be given. It was at a hungry time like this that Father Moisei decided to step up work on the construction of a large stone wall, begun in 1832, around the entire monastery, because throughout the time he was father superior it was being built not out of caprice but out of need, since for him construction projects were the best means of rendering material assistance to the working people. Father Moisei's brother, Father Antony, decided to express to him his doubts about the timeliness of the project when they themselves had nothing to eat.

"'This is what I think, Father,' Father Antony said once. 'Perhaps we should leave this construction work for another time. You can see yourself the difficult times in which you are carrying out these endeavours.' [...] Father Moisei stopped, rubbed his hands, lowered his eyes to the ground, moved his lips (he was in the habit of doing this when mulling over something) and said to Father Antony, 'Eh, my brother! What did we accept the image of the angel for? We swore by our Saviour: Why did He lay down His soul for us? Why did He preach words of love? Was it so that we should only seem like angels in front of people, so that we should only repeat words of love for our neighbour with our lips but in reality abandon



him without a cause? That we should accurse His suffering for us? What are the people to do—starve to death? They are asking in the name of Christ to be delivered from starvation. Are we to refuse Christ our Saviour, our Benefactor in Whom we live, move and have our being? Is this possible? Can we say to a hungry person: you are a stranger to me, I don't care about you, go away from here, die!.. No, we cannot. We shall do good for the people themselves until the Lord closes His generous hand to us. He bestows His gifts upon us not for us to hide them, not for us to amass hot coals on our heads, but so that, in times like these, we may return them to the very people we received them from. It is for them that we are saving the mite of their labour" (2, pp. 57-58). "Tears ran down his cheeks as he spoke. He was a faithful servant of Christ, sacredly keeping His behests" (15, p. 127).

Such was the Optina Hermitage in which the startsy grew.

The pastoral feat of the Optina startsy attest to the monastery's extraordinary role as the cradle and keeper of starchestvo. Each starets cannot be presented outside the ladder of succession of the starchestvo of the Optina Hermitage: Schemahieromonk Lev (†1841), Schemahieromonk Makariy (†1860), Schemahieromonk Amvrosiy (†1891), Schemahieromonk Anatoliy (†1894), Schemahieromonk Iosif (†1911), Schemaarchimandrite Varsonofiy (†1913), Schemahieromonk Nektariy (†1928). Labouring together with them were the startsy-fathers superior of the Optina Hermitage: Schemaarchimandrite Moisei (†1862), Schemaarchimandrite Isaakiy (†1894), and the startsy-skete superior: Schemahegumen Antoni (†1865), Schemahieromonk Ilarion (†1873), Schemahegumen Feodosiy (†1920), and starets-confessor, Hegumen Anatoliy (†1922). Hieromonk Nikon (†1931), Schemaarchimandrite Sevastian (†1966), Schemaarchimandrite Amvrosiy (†1978), disciples of the Optina startsy, were among the finest pastors of our times. Even this incomplete list of names shows that by extending beyond the confines of the monastery walls for the sake of serving others, starchestvo provides the loftiest justification to the monastery. "St. Serafim of Sarov and the great Optina startsy—

Lev (Leonid), Makariy and especially Amvrosiy—are brilliant focuses of the national sanctity. They are saints, in part no longer monks in the narrow sense of the word [...]. It is frivolous or insane to proceed not by following them but by sidestepping them, because this would imply wilfully seeking to reduce the planned course of world history. This would imply denying the words of the Lord Jesus Christ: *Which of you by taking thought can add one cubit unto his stature?* (Mt. 6, 27; Lk. 12. 25)", (13, pp. 125-126).

To assimilate the traditions of the Optina Hermitage, follow the paths of starethood, spirituality and publicity and perceive the very spirit of Optina—all this required of a person coming from the secular world the daily labour of self-denial and the crucifixion of his sinfulness. The Optina pastors-startsy fulfilled more. They handed down the pastoral traditions of the cloister to the succeeding generations.

In 1919 Father Pavel Florensky wrote of the significance of the Optina Hermitage thus: "Optina is the ovary of a new culture. It is not a hub that is only being designed; it is a hub that has been living for a hundred years and that has effected in actuality an environment where spiritual discipline—not moral or outwardly ascetic, but precisely spiritual—is instilled. One can speak of an insufficiency, a certain lack of fullness of Optina, of a certain lack of purely theoretical substantiation. It is totally uncontroversial, however, that our spiritual culture in its full volume should not bypass Optina but pass through it, drawing nourishment from it, weaving into its tradition this thread, too, precisely this thread, because it is the only thread which, without breaking historically, in fact leads us from century to century to the deepest layers of spiritual continuity. All of us think agonisingly, although in different variants, about the founding of schools or other institutions which prepare one for, or give one, spiritual education, and in our dreams these schools and institutions grow into something enormous both qualitatively and quantitatively. May God grant that these dreams come to fruition even partially. But what if we dream of an institution precisely of such a nature, precisely such by its very essence, one which may be

less rich than we would like but then one not just dreamed about but realised in actuality in the historical sense, one which, most importantly, has proven its viability. If we begin tracing mentally the most diverse currents of Russian spiritual life, we will directly or indirectly always wind up at Optina as the spiritual focus, from contact with which the spirit is always kindled, although it may later reveal itself in orien-

tations other than that of Optina per se. Standing out not so much for exceptional individuals as for a harmonious combination and interaction of spiritual forces, Optina has always been and is at present like an integral powerful collective stimulus of spiritual experience, the only, I venture to say, stimulus of the soul of its kind and of such force in Russia" (from a letter to N. Kiselev. Florensky family archive),

#### SOURCE MATERIAL

1. Schemahieromonk Amvrosiy. *Sobranie pisem blazhennoi pamyati optinskogo startsa ieroskhhimonakha Amvrosiya k mirskim osobam* (Collected Letters of the Optina Starets Schemahieromonk Amvrosiy of Blessed Memory to Laymen). 1st Ed. Sergiev Posad, 1906, part 1.
2. [Hieromonk] E[rast]. *Istoricheskoe opisaniye Kozelskoi Optinoi pustyni i Predtecheva Skita (Kaluzhskoi gubernii)* (A Historical Description of the Kozelsk Optina Hermitage and the Skete of John the Baptist [Kaluga Gubernia]). Optina Hermitage Publication. Trinity-St. Sergiy Lavra, 1902.
3. The same author. *Istoria Kozelskoi Vvedenskoi Optinoi Pustyni (kratkaya)*. (A Brief History of the Kozelsk Optina Hermitage of the Presentation of the Blessed Virgin). Optina Hermitage Publication. Sergiev Posad, 1906.
4. Schemahieromonk Iosif. "N. Gogol, I. Kireyevsky, F. Dostoevsky and K. Leontyev Before the Startsy of the Optina Hermitage". — *Dushepoleznoe chtenie*, 1898, Part 1.
5. P. Kontsevich. *Optina pustyn i eyo vremya* (The Optina Hermitage and Its Times). Jordanville, 1970.
6. A[rchimandrite] N[ikodim]. *Startsy otets Paisiy Velichkovskiy i otets Makariy Optinskiy i ikh literaturno-asketicheskaya deyatelnost* (The Startsy Father Paisiy Velichkovsky and Father Makariy of Optina and Their Literary and Ascetic Work). Moscow, 1909.
7. N. Pavlovich, A. Tolmachev. "For the Biography of the Artist Bolotov". — In the book: *Prometei* (Prometheus). A historical and biographical almanac from the series *Zhizn zamechatelnykh lyudei* (Lives of Remarkable People). Moscow, 1983, Vol. 13.

8. N. Pavlovich. "The Optina Hermitage. Why Great People Went There". — In the book: *Prometei* (Prometheus). Moscow, 1980, Vol. 12.
9. *Pervyy velikiy starts optinskiy ieromonakh Leonid (v skhime Lev)* (Hieromonk Leonid (Schemamonastic Name, Lev), the First Great Optina Starets). 2nd Ed., edited and supplemented. Shamordino, 1917.
10. Father Anatoliy Prosvirin, "Schemahieromonk Amvrosiy Grenkov." — *The Journal of the Moscow Patriarchate*, 1971, No. 11.
11. L. Sokolov. *Episkop Ignatiy Bryanchaninov. Ego zhizn, lichnost i moralno-asketicheskie vozzreniya* (Bishop Ignatiy Bryanchaninov. His Life, Personality and Moral and Ascetic Views). Kiev, 1915.
12. V. Soloukhin. "A Time to Gather Stones". — *Collected Works*. Vol. 3. Moscow, 1984.
13. Father Pavel Florensky. *Stolp i utverzhdeniye istiny* (The Pillar and Ground of the Truth). Moscow, 1914.
14. N. Tsimbaev. *Slavyanofilstvo: Iz istorii russkoi obshchestvenno-politicheskoi mysli XIX veka* (Slavophilism: From the History of 19th-Century Russian Socio-Political Thought). Moscow, 1986.
15. Archimandrite Yuvenaliy. *Zhizneopisanie nastoyatelya Kozelskoi Vvedenskoi Optinoi pustyni arkhimandrita Moiseya* (The Life of Archimandrite Moisei, Father Superior of the Kozelsk Optina Hermitage of the Presentation of the Blessed Virgin in the Temple). Moscow, 1882.

Hegumen ANDRONIK Trubachev  
Trinity-St. Sergiy Lavra



# St. Antony of the Caves and the Beginning of the Kiev-Pechery Monastery

In these days of our great joy of celebrating the Millennium of the Baptism of Russ, we cannot help remembering the place of the grace-filled regeneration of our forefathers from *natural* and *carnal* men into *spiritual* (1. Cor. 7; 2. 14 3.3). This place—the Kiev-Pechery Lavra—was chosen by the Mother of God Herself as her third earthly abode in the world. In the assembly of saints of Kiev-Pechery, reposing in the Near and Far Caves, 114 ascetics have been glorified, not counting those whom the Lord Himself glorified [1, pp. 403-406 (Myrrh-Exuding Heads)], but whose names He left undisclosed for the time being. It is the Kiev-Pechery Monastery that accomplished the great and burdensome labour of grace-filled transfiguration of the late pagans into a Christian nation with a high spiritual and moral order. We find a living witness of the spiritual unfolding of common (not glorified as saints) Russian people in Vladimir Monomakh's "Exhortations" (2, pp. 132-140), who had also received enlightenment and spiritual edification from the holy monks of Kiev-Pechery (1, pp. 252-253; 261-262). But according to St. Simon, Bishop of Suzdal, these were only the "rays" of the "sun" who was the founder of this holy cloister—St. Antony of the Caves (feast day, July 10 and September 28). Today too the feat of St. Antony gives us a special and essentially necessary edification.

Forty years after its conversion, the Russian land had already raised a great harvest of grace-filled Christian enlightenment—the Kiev-Pechery Monastery which was chosen by the Most Pure Mother of God Herself as Her third earthly abode. As the first executor of Her will in founding the cloister, She appointed St. Antony of the Caves, just as She appointed St. Serafim of Sarov to found the Diveyevo cloister, Her fourth earthly abode.

St. Antony's secular name was Antipa which is Greek in origin. He grew up in the town of Lyubech in a Christian family. He was still a child when the Baptism of Russ took place. In his *Life* (1, p. 45) it says that he died in 1073 at the age of 90; so he was born in 983, the year when the first confessors of the land of Russia were martyred, the Varangian Feodor and his son, Ioann (feast day, July 12). Antipa's youth passed in the gracious times of the reign of St. Vla-

dimir, Equal to the Apostles. Obedient to God's call, Antipa went to Greece; after staying in Constantinople, he proceeded to Holy Mount Athos, which "shone with the grace of the Mother of God"—the second earthly abode of the Theotokos. It was the heyday of Athonite monasticism, a time of living successors of St. Athanasios the Athonite († 1000, feast day, July 5), who had founded the third great model of cenobitic order (after that of Jerusalem founded by St. Sabas the Sanctified and the Studios one of St. Theodore).

So, Antipa, a native of Russia, came to Athos circa 1003, to the monastery which was permeated with the grace-filled spirit of St. Athanasios the Athonite. There he remained and was professed with the name Antony in honour of St. Antony of Egypt. According to tradition, Monk Antony lived and worked on Mount Athos for about 10 years and despite his youth "many were spiritually inspired by him" [1, p. 30].

In 1013, by God's command announced to the hegumen of the monastery, Antony returned to Russ. By that time (the last years of St. Vladimir's reign) Greek monks had begun building monasteries in Kiev. Antony visited them all and not one of them was to his liking, especially after Holy Mount Athos. He did not want to live in them, "as it was not pleasing to God" it says in the *Patericon* [1, p. 32]. St. Antony settled down in a cave, dug out long ago by Varangians and lived there a life of prayer and great abstinence.

After the death in 1015 of Grand Duke Vladimir, the internecine war of 1015-1024 broke out. In the summer of 1015, the princes Sts. Boris and Gleb were martyred. Then Antony full of grief left Russia and went back to Athos where he remained till 1028.

In 1028, the hegumen of the monastery was told by God a second time: "Send Antony back to Russ. I need him there". The hegumen blessed Antony and sent him to Russia, where he again settled in a cave, the one which once was the place of prayerful retreat of Father Ilarion, the future Metropolitan of Kiev (1051-1054), the associate and spiritual mentor of Yaroslav the Wise and the author of the *Sermon on Law and Grace* (cir. 1049). The information about communion between Metropolitan Ilarion and St. Antony is scanty, however, St. Nestor the Chronicler mentions

[2, p. 31], that Ilarion was professed by St. Antony—which meant that he had been spiritually trained for monkhood by him.

About this cave, Nestor gives such details as that it was two sazhen\* in length. The *Life of St. Antony* adds: "And Antony brought to that small two-sazhen cave the blessing of the Holy Mountain" [1, p. 32]. Antony began enlarging the cave by digging deeper into the earth; however, the aim ordained by the Lord was not the retreat of the hermit, but the founding of a new monastery, hidden for the time being from the sight of men. Moreover, it is evident from the *Life of St. Feodosiy*, that although men knew of Antony and the cave where he lived and prayed, no one aspired to visit him. The brethren of the future monastery began to gather very slowly; in 1032 there were only three—the "three luminaries", in the words of St. Nestor: St. Antony, the Blessed Feodosiy and great Nikon. The powers above evidently kept secret the retreat of ascetics, and only after twenty odd years, not long before the death of Yaroslav († 1054), Kiev learned seemingly for the first time, about the holy monks\*\* but still continued to guard their retreat. It is not for nothing that St. Nestor's chronicle records the first event, which became generally known and which in essence was the first to violate the peace of the cloister.

Thus, at the beginning of the reign of Izyaslav Yaroslavich (1054-1078 with an interval in 1072-1076), St. Nikon professed two sons of noble boyars and named them Varlaam and Efrem. The father of Varlaam, who was in attendance on Prince Izyaslav, and the prince himself were angered at this, the latter threatened the monks with severe punishment if they did not return the newly professed monks to the world. Then Antony and the brethren left the cave and went away.

However, the wife of Prince Izyaslav, the daughter of the Polish King Boleslaw I the Brave, begged her husband to return the holy monks, to prevent the wrath of God falling on Russia (as it happened in her country for persecuting St. Moisei the Hungarian). St. Antony and the brethren were absent only three days, for truly there was fear of God in the hearts of the Russian princes.

By 1056, the number of monks grew to twelve. They dug out large cave in which they established a church and the cells. So

the Near Caves appeared which exist to this day. St. Antony remained there to the end of his life.

According to Divine Providence there came a great change in the life of the cloister. By early 1060s there were twenty monks in the caves. St. Antony blessed them to remain and appointed as their superior Hegumen Varlaam, and himself moved to another hill and dug himself a new cave (under the present Great Pechery Monastery). In 1056, the first above-earth wooden church, dedicated to the Dormition of the Mother of God, was built.

As soon as the monks began to build the monastery above ground, the world began to exert influence on them. Thus, Prince Izyaslav, in 1063, decided to translate the Blessed Varlaam to his Monastery of St. Demetrios, appointing him hegumen (the Christian name of Izyaslav was Dimitriy), "because he wanted to raise his monastery above the Pechery, relying on wealth", it says in the *Patericon* [1, p. 35]. In this connection, the Chronicler Nestor says: "Many monasteries were founded by tsars, boyars and wealthy donors, but they cannot be compared to those founded by tears, fasting, prayer, and vigils; for Antony did not have gold or silver but gained (everything) through tears and fasting" [2, p. 90]. The Blessed Varlaam meekly agreed to the Prince's proposition. Then the brethren, who numbered twenty, asked Antony to appoint them a new hegumen; this time the saint let them elect one themselves. The chronicle records the conversation which took place between Antony and the brethren: "Whom do you want?"—"The one God and you want". Then Antony said as if prompting them: "The one among you who is more obedient, humbler and meeker than Feodosiy, let him be your hegumen" [2, p. 90]. The brethren unanimously asked for Feodosiy. And St. Antony blessed him on this feat.

From that time the monastery began to grow rapidly: by the end of the 60s, there were 100 monks. Then the brethren asked the prince for the land on the hill above the cave for their own use. And there the Great Pechery Monastery was built. Thus, the brethren of the Pechery cloister at last came out into the light, upon the hill, and revealed themselves to the world as the *city that is set on an hill* (Mt. 5. 14)—a cloister of true servants of God. St. Antony, however, remained as formerly in the cave and his prayers acted as an invisible spiritual foundation of the new monastery.

Soon the monastery on the hill adopted the cenobitic Rule of St. Theodore of Studios; its fundamental tenets are obedience and

\* 1 sazhen=7 feet. — *Ed.*

\*\* Nestor informs us under 1051 (still in the times of Yaroslav and Metropolitan Ilarion of Kiev): "And he became reputed as great Antony: and people went to him for his blessing."



poverty. The Studite Rule was studied thoroughly from the copy brought from Byzantium by St. Efrem of Pechery, and in a personal talk with a monk of the Studite monastery "Honest Michael", who had arrived in Kiev with Metropolitan Georgios. From the Pechery monastery the cenobitic Rule spread to other cloisters in Russia. The compiler of the *Life of St. Antony* remarks that was the reason for its fame as the elder brother of all Russian monasteries.

Antony in the meantime grew from strength to strength. The Lord rewarded him with great spiritual gifts of healing and perspicacity. In 1068, the three brothers, Princes Izyaslav, Svyatoslav and Vsevolod Yaroslaviches, came to ask for his blessing to fight the Polovtsy. Antony, with tears in his eyes, said to them: "For your sins you will be vanquished and flee from the pagans." [1, p. 39]. And indeed, the princes suffered a shattering defeat on the river Alta, while the Polovtsy scattered over the land plundering and leading away captives.

In 1069, important changes took place in the Kiev principality. As already mentioned, the Russian forces suffered defeat on the river Alta in 1068. The princes returned to their appanages. When the Polovtsy approached the frontiers of the Chernigov principality, Prince Svyatoslav met them with a small force (3,000 against 12,000 [2, p. 97]) and under the town of Snovsk, on November 1, 1068, vanquished the enemy by bravery. The Polovtsy left the Chernigov territory and began plundering only the Kiev principality, while Izyaslav stayed in Kiev fearing to fight. Then the citizens dethroned him and enthroned Prince Vseslav of the Polovtsy. Izyaslav escaped to Poland, to his father-in-law Boleslaw I the Brave and seven months later returned with Polish forces. The Kievans surrendered without fighting and Prince Vseslav escaped to Polotsk. Izyaslav, enthroned again in Kiev, began to accuse Antony of cooperating with Vseslav (he said he was his principal adviser) and of being hostile to himself, Izyaslav. (As the author of the *Life of St. Antony* notes, the demon wanted to hinder the healing of Isaakiy and tried to deprive him of his physician, St. Antony [1, p. 41].) No measures as yet were taken against St. Antony, the prince only complained aloud about his offences. But even such violation of peace, disposition and kindness on the part of the earthly ruler made things difficult for St. Antony and impossible for him to remain in Kiev. He could not guard the city spiritually against the prince's will and decided to leave.

As soon as Izyaslav's brother, Prince Svy-

toslav of Chernigov, heard of St. Antony's situation, he sent his men to fetch Antony and bring him to Chernigov. He valued greatly the presence of the holy man in his principality. Antony founded a cave cloister in Chernigov too. Almost a year passed before the brethren of the monastery persuaded Prince Izyaslav to overcome his wrath and recall Antony back to Kiev (in the second half of 1070). In 1072, Prince Izyaslav himself was banished on the insistence of both his brothers. Thus he paid, according to Divine Providence, for his dishonesty towards St. Antony.

\* \* \*

Towards the end of the life of Sts. Antony and Feodosiy, the foundation was laid of the great Pechery church in honour of the Dormition of the Mother of God. Its founding was connected with marvellous miracles. Sts. Antony and Feodosiy were praying to the Blessed Virgin when the Most Pure One favoured them by revealing Her desire that a big stone church be built in Her cloister. At the same time 12 architects of Constantinople were favoured with a vision of the Mother of God together with Sts. Antony and Feodosiy. The Theotokos, in the presence of Her servants Antony and Feodosiy, announced to the architects Her desire that they leave for Russia and go to Kiev, and build there a church "for the sake of Her, Theotokos' name" [1, p. 169]. She gave them the gold and relics of seven martyrs: Artemios, Polieuctos, Leontios, Akakios, Arethas, Iakovos and Theodoros, which She commanded be laid in the foundation of the church. She also gave them an icon of Her Dormition and indicated the size of the future church. And so the craftsmen arrived in Kiev and told all the Russian people about this great miracle.

Antony prayed for three days asking God to indicate the place for the future church, so as, not to move an inch away from the spot pleasing to God. Moreover, the field upon which the church was planned to be built had been given to the brethren by Prince Svyatoslav who was enthroned in Kiev in 1072. However, these great servants of God feared the least wilfulness in the divine cause, for great was the adoration of the Lord and veneration for His Mother in their souls. And, behold, St. Antony during the night of prayer saw the Lord Jesus Christ Who told him: "Antony, thou hast won grace in My sight". The saint, therefore, asked that dew be sent down and the spot pleasing to the Lord be left dry. And so it happened. Antony inspected the place and remembered it.

On the second night, Antony asked that it

would be dry all around and dew be on the spot of the future church. And so it was.

And Antony measured the place covered with dew with the sacred gold girdle. This girdle, as well as the gold crown, were taken from the Cross of the Lord and brought to Sts. Antony and Feodosiy by Shimon, a Varangian officer of the prince. Leaving for Russia he took the girdle and crown at the command of the Lord; they were to be given to Feodosiy whom the Lord Himself had called saint, for the future church of His Most Pure Mother. During the battle on the river Alta in 1068, Shimon was heavily wounded but miraculously cured and instructed that the girdle kept by him should be used as the measure for measuring the length of the church and the crown to be hung over the holy altar. Subsequently the Varangian Shimon was converted from Roman Catholic to the Orthodox Faith and named Samon.

Finally, Antony asked the Lord to mark the place pleasing to Him with fire. And behold an insubstantial fire descended from the sky and scorched all the trees standing on the spot of the future church, the earth sank, forming a shallow pit. Then only was the chosen place announced to all.

As for Antony, having blessed the work, he began preparing for translation to the temple of the Lord not made by hands—the heavenly mansions. And so the Theotokos Herself had told the master architects: “This Antony will only bless you for the work, for he is departing for eternal rest. Feodosiy will follow him in the next year” [1, p. 44, 169].

St. Antony of the Caves departed to the Lord on July 10, 1073, his remains were hidden from us. As it says in the *Life* of the saint: “Just as in his lifetime the saint retreated from the eyes of men, praying to God in secret and solitude, he begged that his remains would also disappear from the sight of man-

kind. For it was fitting that our Russian lawgiver be granted equally with the Israelite... the remains of Moses the lawgiver of Israel, were hidden from sight just as were the remains of our father, St. Antony, the lawgiver of Russia, and to see them was miraculously forbidden by God, wonderfully in His saints, to this day” [1, p. 46].

The Near Caves, however, have been preserved—the grace-filled place of service of St. Antony to the Lord and the Queen of Heaven. Regarding these caves we have exact instruction from God given to the Pechery monks: “One who is laid to rest in the Near Caves of Antony, will be forgiven even if he is a sinner” [1, p. 45]. The Chronicler Nestor describes it thus: “Even if he is a sinner” means, “one who has not made perfect penance” (*ibid*), but who, with faith, would turn for intercession of St. Antony and begin to do good, but would not finish because of death and would not be able to achieve perfection. But Antony won such grace in God’s sight that the Lord Himself will fill in their imperfection and grant forgiveness for the sake of Antony’s prayers.

Today, in this jubilee year, we offer fervent prayers to St. Antony and all the saints of Kiev-Pechery Lavra, so that through their intercession the Lord might continue to send down peace and prosperity to our God-Protected country and the Russian Orthodox Church.

#### SOURCE MATERIAL

1. *Kiev-Pechery Patericon*—Translated in full from the 1702 edition by E. Poselyanin, Moscow, 1879.

2. *The Tale of Bygone Times*.—The Chronicle by St. Nestor according to the Lavrentiy’s copy, with a glossary of Old Russian words. Moscow, 1864.

V. KOZLOVA



Archpriest LEV LEBEDEV.

## THE BAPTISM OF RUSS

Moscow, Moscow Patriarchate Publication, 1988  
(170 pages with illustrations).

With the blessing of His Holiness Patriarch Pimen of Moscow and All Russia, the Publishing Department of the Moscow Patriarchate has brought out a book on the millennium of the canonical existence of the Russian Orthodox Church. Its author is Archpriest Lev Lebedev and it is entitled "The Baptism of Russ". The general editor of the new book is Metropolitan Pitirim of Volokolamsk and Yuriev, Head of the Publishing Department of the Moscow Patriarchate, and the production editor is A. G. Chulyukina. The book includes an extensive commentary and a list of bibliographical references including 63 titles.

In his foreword to the book, Metropolitan Pitirim underlines the permanent spiritual significance of the Baptism of Russ and its decisive influence on Russia's culture and state system as well as on its great socio-historical importance.

Metropolitan Pitirim provides brief characteristics of separate chapters of the book, giving it overall a high assessment. He points out that: "Archpriest Lev Lebedev uses the material amassed by generations of scholars as fertile ground for his own vivid and original conclusions and system of argumentation."

An important merit of the book is the elegant style and interesting manner of presentation. Written in the style of a popular science work, the book steers a middle course between seemingly unavoidable pseudo-scientific elaborations, on the one hand, and oversimplifications, on the other. It consists of nine chapters with a rather unusual composition, although at first sight it appears to be fairly conventional. The first chapter considers the historical, national-ethnic and geographical content of the concept "the land of Russ" within the context of the *Tale of Bygone Times* by St. Nestor the Chronicler. In the opinion of Archpriest Lev Lebedev, the Russian state began "to take shape" from 988, following the Baptism of Russ, and it was the Russian Church that marked off the Land of Russia as a community of believers from among other nations and Churches, ensuring the emergence of the Russian nation as "one of the hypostases of humankind".

Chapter 2, entitled "The Origins of the Slavs", is a brief survey of the pre-history of Russ at the time of the celebrated historians of classical antiquity, Herodotus, Strabo, Pliny the Elder and Tacitus, as well as of their later successors—the Gothic historian Jordanes († 552) and the Byzantine historian Procopius of Caesarea († after 562). The "Venedi" and "Antes" mentioned by them are terms designating ancient Slavic tribes. In the 6th-7th centuries the term "Slavs" came to be generally

applied to all the tribes of the Venedi and Antes, who by then occupied broad expanses of the European continent.

Chapter 3 entitled "The birth of Russ in the 'flesh'" analyses the origin of the name "Ros", first used by an unknown Syrian writer of the 6th century. Archpriest Lev Lebedev also considers "the Norman theory" in the light of the historico-archaeological and ethnographic studies of Academician B. A. Rybakov. The toponym "Ros" (in the Greek pronunciation) or "Rus" (Arabic-Persian variant) is seen as a direct reference to the Slavic tribe of Russ and the designation of the land of Russ. Without denying the fact of "the invitation of the Varangians" as such, the author proceeds to draw the well-founded conclusion concerning their subsequent assimilation and the unquestionably independent origins of Russian statehood.

Chapters 4 and 5 entitled "The ways and conscience of the Russian land" and "Russian Heathenism" represent a single whole. Following S. Solovyev, the author underlines the simple and uncorrupted morality of the Eastern Slavs, including Russ, even in heathen times. But "this should not, of course, give ground for any idealisation of Slavic antiquity", the author warns.

Turning again and again to B. A. Rybakov's monograph *Yazychestvo drevnikh slavyan* (The Heathenism of the Early Slavs), Moscow, 1981, the author of the book under review compares the mythologies of the Slavs and other Indo-European tribes. His critical comparisons of elements of magic and occultism are of considerable interest.

Chapter 6, entitled "Catechumens" (learners) examines this practice as an integral part of early baptismal practice. Archpriest Lev Lebedev regards as the starting point of "learning" for Russia the preaching of the Good News by the Apostle St. Andrew the First-Called in the Crimea and the Kievan hills in the 1st century A. D. He regards as unfounded the doubts expressed by Academician E. E. Golubinsky, Professor A. V. Kartashev and other church historians concerning the historicity of the apostle's visit to Russ. The reader is attracted by his heated and convincing arguments on that score.

The next chapter, entitled "The choice", recalls the first baptism of Russians on a large scale, which took place in 860 in the reign of the Kievan princes Dir and Askold during a military expedition against Constantinople. The author links this baptism with "the Khazars mission" to Constantinople in 860-861 and the educational work in Khazaria by Sts. Cyril and Methodius Equal to the Apostles. He proves that in this instance the name Khazaria



actually stands for Early Russ, an opinion advanced by Academician V. Lamansky (*The Slavonic "Life" of St. Cyril as a Religious Epic and a Historical Source*. Moscow, 1904).

Further on in this chapter Archpriest Lev Lebedev expounds the view that the chronicles' narrative concerning "the choice of faiths" describes events that actually did take place, but not in 986-988, but a century before; he maintains that in the reign of Prince St. Vladimir "the situation of 860-861 was repeated" and that St. Nestor the Chronicler "transferred all the evidence concerning the choosing of faith and the baptism of 861 (862) to the years 986-988".

Chapter 8 entitled "The Holy Baptism" traces the history of Kievan Russ in the first half of the 10th century, including the baptism of Grand Duchess St. Olga Equal to the Apostles, the heathen period in the life of Grand Duke St. Vladimir Equal to the Apostles, "the choice of faiths" and the baptism of Prince Vladimir and his warriors in Chersonesus. The climax of the chapter, and of the whole book, is an account of the baptism of the Kievan Russians in the waters of the Dnieper and Pochaina in the summer of 988, the historical Baptism of Russ when Christianity was embraced as the state religion.

On the basis of a discussion and comparison of several specialised studies concerning the time and place of the baptism of Prince Vladimir himself and the Baptism of Russ (by E. Golubinsky, V. Vasilyevsky, A. Shakhmatov, V. Rozen and O. Rapov), the author draws the well-substantiated conclusion that there are insufficient grounds for a revision of the dates given in the chronicle as well as in the *Life of St. Vladimir*, ascribing the Prince's baptism and the Baptism of the Kievan Russians to 988.

The closing chapter "Having Put on Christ" discusses the striking change in the prince himself resulting from his becoming a Christian and the change in Russian spirituality brought on by the baptism.

Having risen over the land of Russia, the Sun of Righteousness dispelled the darkness of alienation from God and ignorance. Numerous churches were built to the glory of God, culture and spiritual enlightenment flourished — all marking the historical triumph of Orthodoxy in this land.

The spiritual face of the baptised people, invariably reflected in venerated icons, is nothing less than the identity of that people in Christ. And this is quite natural, since it is only in the Person of the God-Man Jesus Christ, the Son of God "by Whom all things were made" that a man and a nation can find their true identity, their true spiritual and national self. This offers a clear solution to the apparent paradox — the fact that Russia gained its personal national identity by embracing a faith from another country (Byzantium). The "native" paganism with its complete ignorance

of the truths involved in the life of individuals and whole nations proved to be unable to generate even a stable national-patriotic feeling and awareness. For otherwise the Novgorodians and the Krivichi would not have invited the Varangians to rule and reign over them. Nor would Prince Svyatoslav, contrary to the advice of his wise mother Olga, have tried to make his capital in Pereslavl on the Danube, for the one simple reason, according to his own admission, that this was the crossroads that attracted riches, horses and wines from various countries. He paid with his own life for this departure from his native soil.

It was Orthodox Christianity alone that was able to generate a conscientious, genuine, but not extremist national-patriotic feeling. The life of the Orthodox Church rests upon the principle of catholicity. According to this basic principle, each Local Church, while being a part of the Universal Church, is at the same time the true, Holy, Catholic and Apostolic Universal Church abiding in a given people or land in all the plenitude of grace. "Russ did make the right choice!" exclaims the author in conclusion. "It was Orthodoxy alone that could give this nation something that was most important and significant—the fullness of self-expression, of historical identity in Christ, the awareness of being a nation among nations, alien equally to faceless cosmopolitanism and narrow nationalism. An infinite and glorious historical road, which was also to be a road of great trials, a way of the cross, was opened up before Russia, washed with the water of the Baptism. It was destined to be a road of many joys and many sorrows, of many rises and falls. But no trials or tribulations could alter the radiant innermost image of Russ, renovated and reborn by the Holy Spirit in Christ through His Holy Church... It will be preserved in our people always, forever!"

These moving closing words of the book express the amazingly profound and sincere confidence of its author in the great historical and metahistorical mission of Russia. There can be little doubt that the book by Archpriest Lev Lebedev published on the eve of the Millennium of the Baptism of Russ will attract a wide readership. One can only wish in conclusion that the book may come out in a larger edition in the future and be translated into other languages. This is something it certainly deserves.

The book has an attractive format with many black-and-white and colour illustrations on Early Russ and its Baptism, the Synaxis of the Russian Saints, the Kiev Cathedral of St. Vladimir and its murals, and the Millennium of Russia Memorial in Novgorod. Many of the illustrations reflect important stages in the life of the Russian Orthodox Church.

A supplement to the book contains the akathistos and prayer to the Grand Duke St. Vladimir Equal to the Apostles.

V. NIKITIN







### BAPTISM OF PRINCE VLADIMIR

*Murals by V. M. Vasnetsov in St. Vladimir's Cathedral in Kiev*





PUBLICATION  
OF THE MOSCOW  
PATRIARCHATE